

Canadian Education 1953

The Essence of Education — Training, Discipline, Breeding

By Professor John Hughes
(Chairman, Dept. of Education)

The current pages of the "McGILL DAILY" furnish evidence of interest on the part of the student body in two important fields of human concern, thought and action, namely, Religion and Education. Such a dual concern has been characteristic of some of the more contributive nations of the earth: Greece, Judea, Scotland, for example. It is significant that leading writers, and thinkers base their philosophy of education on moral, spiritual and religious foundations. The philosopher of old insisted that man was a heavenly as well as an earthly plant.

"The aim of education," wrote Sir Fred Clarke, "is the attainment of a right understanding of the eternal and the expression of that understanding in and through the ways of common life." It was his habit to quote the Anglican phrase about "so to pass through things temporal as not to lose the things eternal" and, with equal approval, the Presbyterian formulation "to know God and to enjoy Him forever."

"The essence of education," according to Professor Alfred North Whitehead, "is that it be religious, and a religious education is one that inculcates Duty and Reverence." The aim, to his way of thinking, is the "production of active wisdom." Two books, each entitled "God in Education" have recently been written by British and American authors—Professor M. L. Jacks, Head of the Department of Education at Oxford University, and Principal Henry Van Dusen of New York.

Education Defined

The Oxford English Dictionary has the following definitions of education: (1) The process of nourishing or rearing; (2) The process of bringing up (young persons); the manner in which a person has been brought up; (3) The systematic instruction, schooling, or training given to the young (and, by extension, to adults) in preparation for the work of life. Also the whole course of scholastic instruction which a person has received. Hence, "culture" or "development" of powers, formation of character. The educationist is defined as "a student of the science or methods of education, an advocate of education." Among quotations given is one by Rogers "It confounds education with the knowledge of facts, whereas

it really is the possession of method."

Webster's Dictionary gives somewhat similar definitions. "The impartation or acquisition of knowledge, skill or discipline of character." "The course of instruction and training, transmitted in educating." "The totality of the information and qualities which further the development of an individual physically, mentally and morally." EDUCATION, TRAINING, DISCIPLINE, BREEDING. Education is the general and formal word for schooling of whatever sort, especially as gained in an institution of learning. Training suggests exercise or practice to gain skill, endurance or facility. Discipline—severe and systematic training, especially with a view to right conduct or prompt and effective action. Breeding—training in the amenities and courtesies of life. Murray's larger Oxford Dictionary gives the following quotations: "It is not enough for the educator to pour fact after fact into the educatee"; "Education is the formation of the whole man—intellect . . . character, mind and soul."

Who Is Sufficient?

The teacher may well be impressed with the magnitude and audacity of his undertaking and ask himself—who is sufficient for these things. To assist and guide young students growing up in such a difficult time as this, the finest qualities of head and heart are needed—intelligence, insight, perception, enlightened understanding, practical idealism, human sympathy, warmth, humour, shrewdness, patience, cheerfulness, good humour and last but not least, plain common sense.

The Greeks have rightly emphasized the importance of the physical foundation. Modern science reinforces the Greek view, and so does religion in enjoining us to regard and respect the body as the temple of the Holy Spirit.

Intellectual growth is a vital concern of education. Habits of independent thought and critical appraisal have to be learned and practised. Students learn thus to be careful in assembling and weighing evidence, cautious and wary in arriving at conclusions, suspending judgment until all available evidence is carefully

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This Special Theme Issue of The Daily is dedicated to our children. May they be better educated than we; for the future of a nation rests always with the next generation.

Of Education

We suppose it is inevitable that students—who are in the midst of the educational process, should come to wonder about the process itself. Indeed it seems that any search for wisdom must involve some examination of aims and methods. In this issue, we have tried to bring together material setting forth both aims and existing methods toward them. One could roughly divide this Theme Issue into three parts: The first deals with the essential character and purpose of education. The second makes some attempt to analyze the existing situation in Canada—our education what it should be. The third arises from the second, and attempts to suggest some course of action in order to better the quality and efficacy of our educational system.

In the research that has gone into the making of this issue, the editors have come up against some of the fundamental problems of modern education, indeed, of education in all time. Some are peculiar to the present state of our society, some inherent in the educating process.

The rise of the democratic idea has posed society with a tremendous problem in mass education. The idea that the majority decides for itself brings with it the corollary that if the decisions are to be intelligent, and thus for the greatest good, the majority must become competent to decide intelligently. The old idea of education for the few who will need it has gone with the days of autocracies.

But there is a stumbling block. It is widely recognized that not all young people have the same capacities, talents, or interests. Not everyone can benefit to the fullest from a University education. There must be a large group that will never reach the University.

Yet primary and secondary education seems to be primarily a training in the techniques and preliminaries to education proper. The high school graduate today has had very little real education, and very little even of that has come from his academic curriculum.

What then can we do? We cannot give everyone a University education. But we must give them something of the real education which it is the University's unique task to supply. We must give them some basis in general intellectual maturity, some sound frame of reference in which their decisions can be grounded.

If we do not, democracy cannot work for the best of all. If the collective decisions of our society are to be sound, and if they are to be made by the majority, the majority must be trained to make sound decisions—they must be educated, in the truest and most fundamental sense of the word.

This then is the dilemma: How can we educate the masses without resorting to educational mass-production which falls in its essential task? It is a difficult problem that we would not venture to answer. We hope that the material in this issue will clarify this and other great problems in our education. It would be gratifying to feel that we had contributed in some way to their solution.

D.G.

The Philosophy of a University Education

By Professor Charles de Koninck (Laval)

When the Honorary Secretary of our Conference asked me to participate in this symposium which bears the general title "A Philosophy of University Education," he mercifully added: "Should you wish to give a special title to your contribution, different from the general title I have mentioned, I will be glad to make this announcement in the program." A few moments hence you may feel that I have used this opening to select a more pertinent title such as: "On the relative impossibility of a Philosophy of University Education." In fact, any one who is aware that Philosophy today faces no better than the Socrates of The Clouds might suggest that such a thesis must turn out too bold inasmuch as even the modest qualification of a "relative" impossibility as opposed to an absolute one might offend all those who either in principle or in practice deny that any philosophy—let alone a Philosophy of University Education—is at all possible; or who believe that no philosophy can ever be more than a private opinion; that no matter how many people share a so-called philosophical idea, we could never use it as a guide in public affairs without imposing upon those who disagree. And when we consider that no man who has ever been called a philosopher ever set forth an idea which was not contradicted by some other man who was also called a philosopher; or again, that every man whom some have called a philosopher has also been denied this apparently modest title by others, historical fact seems to favor the skepticism or interdictio referred to, and incline us to use the term philosophy only in connection with the irrelevant opinions of others.

You may already have reached the conclusion that a philosopher, or a professor of philosophy, is of all people the last to be consulted, or given a hearing, if ever, on the subject of this symposium. I do not know whether it has ever been put outright in so many words, but surely there would be some reason for saying that if you want to get really confused on a subject, ask a philosopher about it. When we ask him to speak on "A Philosophy of University Education," we must envisage the possibility that he may begin by raising questions such as: What do we mean by the words, "philosophy," "university" and "education?" However, realiz-

ing that in view of the circumstances (time is one of them, and what is expected of him, another) he could not go into these questions, he is likely to side-step the difficulty by assuming that "A Philosophy of University Education" probably means a practical conception regarding the purpose of the institution we call a University. He may try to avoid the word "philosophy" altogether, and confine himself to the question: What kind of training deserves the attribute of "University Education?" He may even reduce the problem to "What is a University?" "Why should there be the kind of institution we call a University?" But whatever reduction he may attempt, he cannot escape the word "university."

Now the most important thing about a word is: "What has it been used to signify?" "What does it stand for according to custom?" Alas, even this question is far from simple. For a word may, and usually does, acquire different meanings, according to time and place. Whatever may have been the original meaning of the word "University" when applied to an institution of learning, Johnson, in his Dictionary, defines it to be "a school where all arts and faculties are taught." And the historian Mosheim says that the school of Paris, "which exceeded all others in various respects, as well as in the number of teachers and students, was the first to embrace all the arts and sciences, and therefore first became a University." But even when we agree (and of course I do not dare say we ought to) that in present usage this name "University" has something to do with universal knowledge, and that this universal knowledge embraces "all the arts and sciences," there remains much room for, and in fact there does exist, fundamental disagreement on what this universal knowledge is supposed to be, and on what kind of knowledge deserves to be called art or science—not to mention the ambiguity of these latter terms. For instance, some hold that knowledge is scientific only inasmuch as it is what others call an art. And of what some people believe to be the queen of the sciences, others will say that it is not even knowledge in its most tenuous sense; that true science, supplanting all final certitude, actually discards that presumption; that one of the chief purposes

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The University of Today — What Is Its Function?

Canadian Reviews Current Role of Colleges

By Professor A. S. MOWATT (Dalhousie)

It is reasonable to suppose that any human institution which has more than a transitory existence answers some human purpose; it is equally reasonable to suppose that any human institution which has a prolonged existence some basic human need and serves some unique purpose. Some human institutions, like the mediaeval craft guilds, have disappeared after a long history; others, like the mechanics' institutes of the nineteenth century, have had a much briefer though useful life; others, like the church and the schools, seem to go on forever. To this last class the university belongs.

In their modern form universities began in the eleventh century. By the thirteenth several great universities were already well established and have had a continuous existence down to the present day. A few of their offspring (like Montpellier) flourished only to decay and die, but scores of other sons or daughters now flourish all over the world wherever the impact of western civilization has been felt, and many have long and honourable histories. Indeed it has been held, and with reason, that the university is the most characteristic institution of our civilization and that "if you wish to destroy modern civilization the most effective way to do it would be to abolish universities."

Let us suppose, then, that universities do answer some basic need of humanity, some unique purpose; that they do have an essential task to perform that they alone and no other human institution can perform. And let us ask what this unique purpose is.

Unique Purpose

That the universities do have a unique purpose to perform I am quite convinced. At the same time I am sure that there are many activities rightly carried on at a university which, while admirable in themselves, yet are not the essence of university education; and I am equally sure that there are some activities which most conveniently and even necessarily carried on at a university which yet contribute only indirectly to its essential function. We are looking not for what is done or can be done at a university, but for what is or should be done at a university which is not done elsewhere. We are looking for the university's peculiar and unique task. A teapot may be used to water flowers, to dispense ginger ale, or even to store your life savings, but it was clearly invented to brew tea.

Perhaps we might begin by listing very briefly a few of those activities, which, though admirable in themselves, are, upon reflection, clearly not the essential activities of a university.

(1) As some universities on this continent have recently found out through sad experience, it is not the essential function of a university to supply opportunities for sports, games, and athletics. A university at which the only activities are football, basketball, and swimming has clearly ceased to be a university, and one at which sports have assumed a disproportionate place has forfeited its birthright. If (as they declare) the Harvard football team loses every Saturday, that only shows that Harvard, as a university, knows how to put first things first. If there are any universities which pass football players on one standard and non-football players on another, they are, besides being grossly unjust, denying the very purpose of a university. If there are universities which survive only because of the money the football or the basketball team brings in, that is no reason they should fail to fulfill their essential function. It is unfortunate mainly in that it persuades sections of the public that a university is a place for training ball players.

(2) It must be equally plain that it is not the essential function of a university to give training in the social graces. We want university graduates, like others, to be polite and socially well-adjusted, but such adjustment is an aim of all educational institutions, including the family itself, and its achievement is obviously

not only the university's task. We must not confuse the university with the "finishing school".

(3) Nor is it an essential function of the university to further the emotional or aesthetic development of its students, though again it is desirable that their appreciative and creative powers should be developed while they are in attendance. It is perfectly clear that an institution which performed only the work of an art college, a music academy, a drama school or a school of journalism, or of any combination of these, could not be called a university.

Much Further

So far, I believe, no one would disagree, certainly no one who knows anything of universities. But we must, I think, go much further. In doing so we will admittedly be treading on more debatable ground. Briefly, I shall maintain firstly that neither preparation for the professions, nor research, nor scholarship is the essence of university education, and secondly that, none the less, the university is the proper place for education in the professions and that the unique purpose of university education can be attained only imperfectly without scholarship and research.

(4) In regard to the professions let J. S. Mill speak. The university, he says, "is not the place of professional education. Universities are not intended to teach the knowledge required to fit men for some special mode of gaining a livelihood. Their object is not to make skillful lawyers and physicians and engineers, but capable and cultivated human beings." This is undoubtedly true, despite the fact that the universities have always trained for the professions and will certainly continue to do so for a long time. The point made by J. S. Mill is that it is not the essential job of a university to teach techniques, methods or skills. Such a task may equally well be performed by the Technical College, the Business College, the Polytechnic or the Vocational School. Such institutions differ from a university in the narrow specialties to which training in them leads. But the more vital difference lies in the method of teaching; for while technical schools are concerned only with techniques and with immediate purposes and ends, the university must necessarily concern itself with more remote and abstract principles and purposes, principles and purposes which may appear to have little to do with the technical side of professional education. The vast increase in strictly technical or professional knowledge has posed one of the most critical of modern university problems, and the universities are themselves not altogether happy about the professional education they provide. How to civilize the prospective doctor, dentist, lawyer, engineer or teacher in addition to supplying him with the necessary technical knowledge is one of the problems we face.

As Karl Mannheim has put it, "One of the reasons for moral breakdown is the mentality of the specialist who has remained a barbarian." It has often been thought (and the idea frequently put into practice) that the cure is to lengthen the professional course and expand it by the inclusion of some of the subjects commonly called 'humanities'. As Professor Hardolph Wasteny points out in Education for Tomorrow, this cure is seldom successful. The reason is, I believe, that this proposed cure is based on this conception. The 'humanizing' and 'civilizing' influence must come from the professional studies themselves. Indeed it seems to me that it is the very mark of a profession, as contrasted with other vocations, that the studies which are involved in preparation for it are capable

of philosophical treatment and indeed cry out for it. The two old and best established of our professions are medicine and law. Is it not absurd to talk of adding humane studies to medicine which is at bottom a study of human nature, physical and mental, or to law which is at bottom a study of human behavior? The real trouble is that professional study has sometimes been degraded to mere technicalities and the basic principles and problems left out. Professional courses are long enough as it is, and students are to be sympathized with, when they protest at their further lengthening period. What they have the right to expect is that the professional subjects of study shall be taught from a broad and philosophical point of view.

Research Essential

(5) It has often been thought that research is an essential, if not the essential, activity of universities. As A. N. Whitehead puts it, the task of the university is "to transmit knowledge and to advance knowledge." With this statement we will not quarrel. Yet in a recent issue of the Cambridge Journal D. W. Brogan has argued very convincingly, and I believe correctly, that research is secondary. Brogan points out on the one hand that a great deal of important research is carried on outside the universities by employees of governments or of manufacturing corporations, and on the other hand that an institution wholly devoted to research could not be called a university. Indeed, teaching or what Brogan calls 'influencing' is the university's primary function, and research important only because it leads to better and broader teaching. We should add that the idea, widespread on this continent that a university teacher must engage in research and that his worth can be gauged by the number of his researches, has been far more productive of harm than good. It is a reproach to North American universities that the stream of research which issues from them each year amounts to so much that is ill-conceived, ill-planned and poorly directed. This is nowhere more evident than in the field of education where it is safe to say that at least fifty per cent of the researches reported annually are niggling, foolish and quite useless. It seems likely that much of it is produced because the researcher feels that it is expected of him, not because he has a problem of his own which he is anxious to investigate.

(6) We have argued that research is not the essence of a university nor is education for the professions. We shall now argue that it is not the essential function of a university to produce mere scholars. It is not enough merely to transmit knowledge. To quote Whitehead again, The university imparts information, but it imparts it imaginatively; a university which fails in this respect has no reason for existence. This is indeed widely recognized. No one is more vulnerable to just criticism than the pedant and no one is less representative of the true university spirit. It must sadly be admitted that universities sometimes fall short. As Sir Richard Livingstone says, it is possible to read history and get a history scholarship and an honour degree in it without divining the depths that lie beneath laws and wars, diplomacy and institutions and hearing behind the tumult and the shouting the still, sad music of humanity. Scholarship is not enough.

Essence

What then is the essence of a university education? In a word it is—philosophy. This is no secret. It is the opinion of J. S. Mill,

Whitehead and Livingstone, as suggested by the passages quoted above. It is what Plato meant when he described the higher education of his guardians as one which would make them "spectators of all time and all existence." It is stated explicitly by D. W. Brogan in the article quoted from above — "What we do need is the infusion of philosophical method and criticism into our university studies." It is very clearly set down by John Henry Newman in Discourse V of his Idea of a University — "A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation and wisdom; or what I have ventured to call a philosophical habit. This, then I would assign as the special fruit of the education furnished at a university, as contrasted with other places of teaching or modes of teaching. This is the main purpose of a university in its treatment of its students."

On one point we must be clear. The saying that the essence of a university education is philosophy must not be interpreted to mean that every student must take Philosophy I and II. Something far wider and deeper is meant, nothing less than that all subjects at a university should be taught philosophically, that is, they should be taught always so as to reveal principles and fundamental problems, so as to arouse intellectual speculation on the broadest lines and so as to engender independent and thorough thinking on the part of the student. Basic philosophical problems underlie, and always will underlie, all subjects worthy of study at the university level. Students who learn the facts or the techniques, but never uncover the basic puzzles beneath, have not had a university education, though they may have attended a university. The student of languages who has never given thought to the nature of language in general nor the nature of the process by which meanings attach to words; the student of literature who has never mused on the nature of the creative impulse; the would-be historian who learns his facts, his dates and his "movements" without searching in an attempt to discover why so often it is the innocent who suffer; the theological student who has never seriously pondered the arguments for atheism; the biologist who has never made an attempt to define the nature of life itself; the mathematician who is content to master and use mathematical techniques without considering the nature of number or of extension; the physicist or chemist who has never speculated on the ultimate nature of the reality with which he deals—all of those have failed to reach the essence of a university education. The same is true of the budding doctor or lawyer or teacher who has never looked below the practices of his craft, intricate though those may be. I once heard a very interesting and informative talk given by a psychiatrist on "Mental Health," at the end of which he said something like this: "We do not disturb the morals of the society in which we work. We accept them and try to bring our patients into harmony with the existing morality." Coming from a professional man this was astonishing for it meant that he had ceased, or had never learnt, to exercise his profession and had become a mere technician. No doubt this simplified considerably his day to day routine, but it is this very false simplicity that a university education is designed to prevent. The university-educated man must learn to look beneath the surface. I mean, of course, that such inspection shall be, not on a superficial level, which is common and easy, but on a profound level, which is difficult and rare.

Philosophical problems are by their very nature insoluble, that is, no complete or final answer can be given to them. They have been with us continuously ever since men began to think deeply, that is, at least since the days of ancient Greece, and they will remain with us in any foreseeable future. Philosophical problems may be likened to an unquenchable underground fire mani-

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of a University Education is to unmask such pretensions.

The point I want to make is that even when we can reach agreement on the historical usage of a name, we can still ask whether the thing named was actually such as it was assumed to be, and if so, whether it really was as it should be. To know what the name "University" means is one thing; but to know what a "University" should be, is quite another. No one will deny that the University of Paris was called a university. But some would say that actually only part of that institution really deserved this name.

In other words, our conception of what a university should be will depend upon our conception of the universal knowledge; upon what we believe to be essential to it. If, say, we believe that true knowledge remains confined to sensible reality, universal knowledge will be restricted to sensible reality. If the ultimate end of man is identical with the enjoyment of whatever the fleeting present can offer, then we should confine the pursuit of learning to the kind of knowledge which leads to such an end.

But they who hold that true knowledge can extend beyond this realm, will imply that in the previous conception the part is taken for the whole—that a university based on such an identification of part with whole is not really a university at all, but a totalitarian institution.

Two Positions

You all know of course which of these two positions I hold to be true, but I hasten to add that it is not for the facile reason that the one who clings to what he believes to be the greater whole can call the other a totalitarian. The problem is not as simple as that. I am well aware of several philosophies which teach that if only our illusory whole did not retard progress and fuller possession of the only truth to be achieved the uses of metaphysics and theology could be ignored as stale, flat, and unprofitable.

You might suggest, at this juncture, a university which would confine itself to those departments of learning upon which all could agree. But this would be only another way of giving every advantage to the one who denies the most.

I believe there is only one way out of this deadlock. How can the universities of a country such as ours, which comprises people of widely different conceptions of life in particular and reality in general, function without giving all the advantages to those who are the most sweeping in their negations? Let me be frank and put it this way: viz, how can a Catholic university be a university when her philosophy must be one according to the mind of Aquinas and not of Kant, or Marx? My reply may strike you as too candid but here it is: Following the directives of the Constitution of our own University, we must present and explain not only the philosophy which we hold to be true, but the other philosophies as well, even such as are the most opposite to our own. And we are bound to do this in a quite objective manner: the interpretation must not replace the exposition. We should not close our eyes to the opposite opinions; we are repeatedly encouraged to study them more closely, and to take a positive attitude towards them that we may benefit from whatever truth they might contain.

It seems to me that so long as in our universities we remain faithful to this principle, so long as one can find there an objective presentation of the answers which have been given by ancient as well as by modern philosophers and theologians to questions such as: Why are we here at all? Where are we heading for? Does the end justify the means?—whether it be to reject these answers (not to mention the questions themselves), to confirm them, or to suggest a novel approach or solution—we are performing a task which is essential to the idea of a University.

All of which is but one aspect of our general problem. There still remains the question: Of what man can we say that he has a university education? If, to deserve this title one had to know all that is taught at our institutions of higher learning, no doubt every member of the Faculty would disqualify; not to mention the Board of Directors. How much then, of what kind of knowledge, should an universitaire possess? Surely one single department of knowledge will not do — not merely because it is lacking in universality, but far more so because the narrow specialist is inclined to be the most sweeping in his judgment of the things he does not know. Notwithstanding philosophy's claim to universality, they who are in this field are

not necessarily an exception to that rule. For when a teacher of philosophy passes judgment on a literary, a physical, a biological, or a social theory, we have the right to presume that he is reasonably familiar with the subject of his judgment.

Particular Endeavour

Even the one who has specialized in some branch of engineering, say, would surely be an universitaire, so long as he has a fair idea of the relationship of his particular endeavour to the other departments of learning and technique. And this could be a normal achievement for the one who has had the benefit of an early training in the liberal arts, and if the university he attends really has a university atmosphere. Such an atmosphere is created by the co-operation of the various departments, thanks mainly to the teachers—whether their subject be the habits of predatory insects or the nature of happiness—who possess the art of conveying to the student their own awareness of the limitations of their field, and of arousing in him, imperceptibly of course, an interest in the other departments of learning. Although some of us may be incorrigibly one-track minded, there should be enough Socratic wisdom around to compensate for this anomaly. To favor the student's interest, it might be advisable to arrange annually as part of the curriculum, a series of interdepartment lectures. However, the success of such an arrangement would depend largely upon the disposition awakened in the student within his own department.

It is perhaps a sign of our times that the reality of Communism and the universal menace of its power could be used to persuade us of what a university education should comprise. Things being what they are, surely we may presume that the Faculty know, even more so than the average citizens just what this communism is; that they have some idea of what it is in comparison not only with our own political and economic theories and practice, but, far more deeply, with our own conception of reality, of what it is to be a human being and of his destiny. The most important and characteristic branch of study in a Marxist university is "dialectical and historical materialism." True, now that the Communists have their universities they can no longer afford to teach their own philosophy in a philosophical manner. Yet they do pound it in not only into the head of every student but into that of each and all of the professors as well; every army officer is indoctrinated with this mystifying muddle of dialectics so undeserving of its name when no orthodox Marxist dares set up his basic thought for impartial scrutiny least of all by his own mind; future generations are being prepared by the recitation of this "scientific" philosophy in the primary schools. Every Marxist would have this happen to us as well, and above all to our children. You have heard of the means they are disposed to employ to this effect and how they seek to justify such practices by recourse to their philosophy of violence.

Can we find out in our own universities precisely what this philosophy is, and what could be wrong with it—before it is too late? If on the one hand we feel communism is false and wicked in conception and practice, and since on the other hand its mainstay is ostensibly gathered into the semblance of a philosophical doctrine, why hesitate to equip our minds for attack upon this intellectual core with something like the vigor we demand of our sons whom we send to defend us in armed conflict? Why must we leave even this unarmed critique in the charge of what could then be more than political expedience or adventure?

By this I do not mean to convey the wholly unphilosophical idea that if we are to have philosophy at all in our universities, its department should be a hot-bed of ranting anti-communism. There, even communism should be taken philosophically. But neither do I believe that complete scepticism is essential to an objective exposition of what has for so long been called philosophy; that an open mind must be an empty one; just as it is not all plain to me that only the thoroughly irreligious person can be an "objective" exponent of religion or of its history, especially when such apparent detachment may well be the mere effect of commitment to a fraudulent dogma of one's own unspoken fancy.

Restatement

Let me restate the main idea I submit for discussion. If by a university we mean an in-

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considered. "Judge not" said the Master Teacher, referring to judgment of our fellow-humans. The reason is sufficient—we never have all the data.

The Scientific Outlook

Whether a pupil is learning history or elementary science, he is in effect learning to employ the scientific method, to exercise the scientific temper, to develop the scientific outlook. He gradually learns due reverence for truth, the love of knowledge, and more important still, the slow cultivation of wisdom.

In his study of nature and science, there will be scope for the sense of wonder which is part of the mental make-up of normal youngsters. All true science can nourish the dawning spiritual sensibility of childhood and adolescence. When he studies astronomy, he will learn that the "heavens declare the glory of God and the firmament showeth his handiwork." The same is true of biology, physics and chemistry. A very wise headmaster whose pupils were leaving a scripture lesson to go to the Chemical Laboratory said "And now you are going to study the Creator and his work from a slightly different angle." If you read a book by a former Principal of McGill University, Sir William Dawson's "Forty Years of Work in Canada," you will meet there a famous scientist, who, in his geological research, was following and tracing the hand of God in the physical creation, and was always scientist and humble Christian believer in one. A great contemporary poet, Alfred Noyes, in a flash of insight has grasped the same high conception of the function of Science.

"What is all science then,
But pure religion, seeking everywhere
The true commandments, and through many forms
The eternal Power, that binds all worlds in one?"

It is man's age-long struggle to draw near
His Maker, learn His thoughts, discern His laws—
A boundless task, in whose infinitude
As in the unfolding light of law and love
Abides our life, and our eternal joy."

There is no essential conflict or incompatibility between true science and true religion. Bacon wisely observed that "while a little knowledge often estranges men from religion, a deeper knowledge brings them back to it."

Not the Only Way

A great modern scientist, Sir J. Arthur Thomson, has reminded us that "Science is a particular way of looking at the world, but it is not the only way . . . We learn by feeling and living as well as by scientifically knowing. Science is one of the pathways towards the truth, but there are other pathways. VIVENDO DISCIMUS. By certain methods determinedly abstract and partial, methods of weighing and measuring, analysing and reducing, science formulates the fractions of reality which it grips. But by hypothesis it only gets at fractions of reality, since it is too daring a postulate to suppose that scientific methods are always able to exhaust the manifoldness of a situation."

Einstein, too, has freely acknowledged the limitations of science. He points out that Science

stitution which dispenses universal knowledge, no matter how broad or how narrow is our conception of universal knowledge, we must keep alive and available, through objective presentation, what the great schools of thought, whether we deem them valid or obsolete, have to say on the subject of universal knowledge.

PHILOSOPHY OF UNIVERSITY EDUCATION
In reply to a remark from the floor, on the primary urgency of training scientists and technicians, Dean De Koninck read the following passages from his report to the Massey Commission.

"Many people are apt to believe that, in the face of such a threat, it is enough for us to keep our military power at a level of superiority. Yet, unfortunately, military power does not preclude spiritual vulnerability: a moral weakness, that is, which might easily make ourselves the first victims of our armed might. The true power of a nation (or of an alliance of nations) resides by no means wholly in the material riches at its disposal, but in the good in whose service it will place them. A nation that were to put all its efforts into the exploitation of its natural resources and the training of its technicians would not thereby alone insure itself against servitude:

Continued from Page 1

in general answers the question "How" but that when the deeper forms of the question "Why" are posed, then we have to turn from science to philosophy and religion. Science then is one important avenue to truth, but not the only one, or the only valid one. The true scientist then, like every true scholar, is modest and humble-minded.

We have been too prone to overlook the vital importance of man's emotional development as part of a complete education. There is for example the whole range of artistic interests—literature (especially the drama), music, handicrafts, and fine and applied art. Even while the Curies laboured through many hardships to pursue and perfect their radium research in Paris out of loyalty to the truth, so there were artists, known and unknown, who were content to starve in garrets in the Latin Quarter because they too were loyal to their conception and ideal of reality. Their devotion to artistic beauty is no less sincere and significant than the research scientists' passion for truth.

Creative Education

Turning to the positive aspect of the case, it is immensely heartening to see some of the best work done in the schools in the field of artistic or creative education. Whether it be in art, in music, or literature (especially drama) it contributes greatly to the healthy growth and emotional development of our youngsters. In economics, there is a law that bad money drives the good out of circulation. Some schools and teachers have proved successfully that in music, art and literature the reverse applies. If you give children the best in music, art and literature you can and do refine and elevate their tastes from the shoddy to the beautiful. Here again the teaching of the Greeks is eternally relevant to our educational needs and problems. Let us recall Plato's noble tribute in the REPUBLIC (401c) to beauty, the effluence of fair works which he likens to a life-giving breeze from wafery health happy regions. The teacher who exercises good sense in selection will discover that good music, judiciously chosen in relation to the youngster's age and stage of development and lines of interest can prove of entrancing interest and artistic appeal and high educational value. But we should exercise the artistic conscience rigorously, and exclude everything that is not first-rate, whether it be in art, music or literature. What a grand achievement it is to send out a lad or lass from your school at the end of his course with a genuine love of the best in books, in music or in pictures. What a lasting boon is conferred on that child and on the community. He has developed interests that will enrich his life always, and to use the words of Aristotle, enable him to enjoy leisure beautifully. Plato strikes the same note when he says that education should train us to love what we ought to love, and to hate what ought to be hated.

Neglect at Our Peril

In our modern industrial civilization we shall neglect the artistic side of education at our peril. The Chinese were wise in their generation. Their proverbial wisdom has enshrined the truth
(Continued on page 6)

indeed, all that capital might still be used for contrary ends. A trifle would suffice to turn its power against those who have put their trust in it. For armaments are neutral, but they who use them are not." (Vol II, p. 137).

"In view of the incalculable sums we are bound to spend for defence — which, be it well understood, is in our philosophy an essential condition of peace — it may not unreasonably be asked whether our precautions are wisely balanced. The training of a single air force pilot entails higher costs than the inscription fees of a whole faculty of philosophy. No doubt the enemy also is training escadres of airmen, but at the same time he is busy preparing a whole army of "commissars", whose principal weapon is nothing other than philosophy. And these "commissars" are far more to be feared than the bombers destined to clear the path for their entry into our midst. Do we not, after all, rely upon arms much more exclusively than the Communists? Surely, here is a fact that calls for reflection." (p. 142).

(Text of an address given at the 28th Meeting of The National Conference of Canadian Universities held at Laval University June, 1952.)

Education

Religion



Meditation

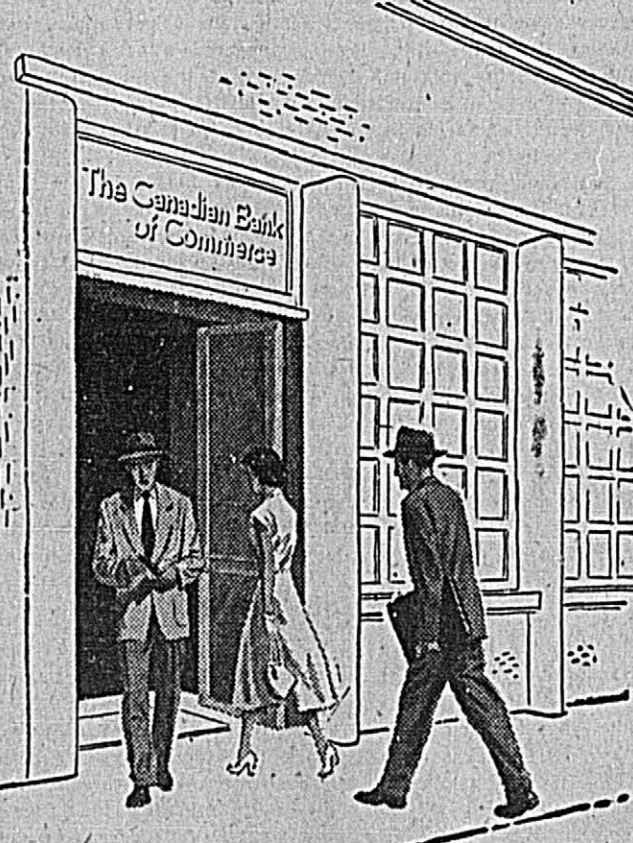
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University Today

festing itself on the surface in patches of flame or smoke. Those patches cannot be smothered completely though some may be quenched for a time. But they can be discovered, recognized, studied, understood and controlled. Indeed they must be; and it is the university's peculiar task to do all of those things. If the university fails, our civilization is likely to go up in smoke.

It must be evident that this is the same as saying that the university is dedicated to truth; that "it must seek the truth and maintain the truth." It cannot serve any limited purpose or end. The true university believes that truth is one and indivisible, that there cannot be a variety of truths. It ceases to be a university when it willingly accepts dictation from any outside body which says "you may investigate; but your results must not contradict such and such a doctrine," or which grants permission to teach on condition that a certain propaganda line is followed. It must, as Socrates put it, hunt down the hare of truth wherever it may lead. It cannot be partisan. No doubt there should be limits to the academic freedom of the university teacher. If there are, any limitations should be imposed on the ground of over-dogmatic assertions by the teacher, and not on denial of his right to expound any doctrine he sees fit.

If what we have said is a true estimate of the university's function, certain consequences follow at once:

(1) The universities must be the home both of scholarship and of research, for without these the philosophical depths cannot be reached. The more profound the scholarship and the more thorough the research the better. But the only scholarship that should be tolerated in a university is that which advances understanding of fundamental problems. The scholarship which deals with trifles, however interesting, or with superficialities, however charming, is intolerable and exasperating at university level. Similarly with research. It must be disinterested and fundamental, it must be directed by a love of truth, it must be designed towards the solution of general as well as specific problems.

Philosophical Treatment

(2) If what we have said about the essential nature of university education is true, it follows that only subjects capable of philosophical treatment should be taught at university. This has been excellently expressed by Dr. Eric Ashby, who says, "If the

subject lends itself to disinterested thinking; if generalization can be extracted from it; it can be advanced by research; if, in brief, it breeds ideas in the mind, then the subject is appropriate for a university. If, on the other hand, the subject borrows all its principles from an older study (as journalism does from literature, or salesmanship from psychology, or massage from anatomy and physiology) and does not lead to generalization then the subject is not a proper one for a university." Under this criterion there are excluded from university study not only those subjects such as poultry raising, hairdressing and wrestling upon which Abraham Flexner poured his scorn as subjects for university study, but also others much more widely accepted such as Domestic Science, Manual Arts and Journalism, which are incapable of being taught philosophically unless they are converted into something else. Manual Arts, for example, such as woodworking and metal working cannot as such be taught philosophically. They do not touch any of the fundamental problems of philosophy and cannot be made to do so unless the manual Arts courses are converted into basic courses in the nature of the structure and growth of wood (Biology) or the physical and chemical properties of metals (Physics or Chemistry).

(3) Not all high school students are fitted to undertake university courses. In fact, under the present circumstances where large numbers of students go on to high school, only a minority are fitted for university work, for only a minority have the intellectual capacity to understand and grapple with those questions which are the essence of university education. No university really has the right to complain of the poor quality of its students. It should exclude by its entrance requirements those who are clearly incapable of profiting by a university education and it should weed out rapidly and ruthlessly those who prove themselves incapable after they get in.

(4) It follows equally that universities should be relieved of elementary teaching and that students should arrive at universities only after having attained a satisfactory standard in the elements of the subjects they propose to study. This is probably a counsel of perfection. Universities have always done some elementary teaching for the reason that from time to time able students arrive who have been denied by circumstances the opportunity to study the necessary subjects. But no university should undertake to bring up to standard students who have failed

matriculation subjects after a full high school course. The universities have more important tasks to perform.

(5) It is plain that the worth of a university must depend on the worth of its teachers far more than on anything else. A university may have magnificent buildings, it may have the most expensive kinds of apparatus for research, it may have playing fields, gymnasiums, auditoria, a string orchestra, a winning football team, scholarships, handsome residences, a swimming pool—if it does not have teachers imbued with the proper university spirit, it is nothing. Such teachers must be scholarly. They must have a thorough knowledge of what they teach. They must have stood upon the frontiers of knowledge. They must be avid for truth which they must pursue by research in its usually accepted form or by thinking, which, as Samuel Alexander held is a form and a very necessary form, of research. Above all they must have a broad and generous outlook. They must be tolerant of the opinions of others; they should avoid dogmatism. This does not mean that they should refrain from expressing their own opinions. On the contrary the proper university teacher has clear and definite opinions of his own and is fearless in his expression of them. But he never forgets Oliver Cromwell's injunction by the bowels of Christ, be-think ye that ye may be mistaken. He refuses utterly the methods of the propagandist. He is concerned not that his students should agree with his own opinions, but that they should learn to think for themselves and arrive at their own conclusions.

This power of profound, objective and patient thinking this devotion to the search for truth is, or should be, the university's gift to its students. It is the reason for the university's existence. He who has it develops his own philosophy of life, a carefully thought out and understood system of ideas and values; he who has it is humble, because he knows how difficult it is to approach objective truth; he is tolerant, because he is aware that he does not possess a monopoly of wisdom; he is the everlasting enemy of intolerance and tyranny because he knows that no man is infallible; he is impregnable to the influence of pressure groups, because he regards practical problems from the broadest point of view; he is above pettiness and he withstands with ease the vacillating winds of popular opinion.

If men of this type are valuable for our society, it is clear that we must look to the universities to produce them.

(Reprinted from Public Affairs)

Does Education Fulfill Its Purpose?

By Dick Purser

How are we to define the basic, most fundamental purpose of education? Probably the simplest definition is "Preparation for membership in human society."

Education can only fulfill this purpose by imparting a knowledge of human society; which, if properly done, will also impart the inter-society and intra-society tolerance needed for a peaceful world.

"Understanding" is the word generally used in the place of what I have called "Tolerance." I disagree with its use on the grounds that the term is idealistic—i.e., that complete understanding is impossible when human nature is taken into account.

KNOW—BUT UNDERSTAND?

We may, through education, KNOW that Russians believe in a way of life different from ours and that female natives of a certain part of Africa forcibly cause their lower lips to grow to the size of soup plates; but we cannot understand why. We can only be taught to tolerate these things; to respect the rights of different societies to do these things, as long as they hurt no one else by doing them. And, of course, understanding of individuals within a society is rendered impossible by the tremendous variations of which the human mind is capable.

Complete understanding would only be possible if everyone thought alike. The "ideal" of understanding would no longer be ideal; human identity, and hence the purpose of human existence, would be lost.

TOLERANCE ESSENTIAL

Education, therefore, must provide a well-rounded KNOWLEDGE of the world, and must teach TOLERANCE of our fellow man (individual or division of society) as long as he does not harm others or seriously disobey the arbitrary rules of behaviour that we lay down in order that we may more comfortably live in each other's presence.

Education has a common function for ALL people EVERYWHERE. Each individual must be prepared to develop his own mind and to respect the right of others to develop theirs in different ways. Ideas cannot be formed on ignorance

and tolerance cannot exist without knowledge. The question becomes: Does education educate? A look around us for 8,000 miles in any direction tells us that it does not.

IGNORANCE

The world is ignorant of the world. Take, for instance, Americans and Russians. Both are educated (I use the word loosely) with a combination of prejudice (the worst enemy of education) in the over-valuation of their own country, and ignorance of the rest of the world. It is worst in Russia, of course; but we must remember that Russian education is deliberately warped with fiendish ends in view. The shame is that in the United States it does not have to be the way it is. But there is a very, very important saving factor: In the United States the situation can change, is changing, and will continue to change for the better. The process will be slow; there may be future retrogressions, but someday, as the mind is allowed to follow its natural course, the goal will be reached.

In Russia there can be no change, no improvement; for there the mind is not free.

NATIONAL FEELING HERE?

I mentioned the education of Americans rather than that of Canadians because I am uncertain as to just what our education teaches us to believe of our own country.

The lack and method of imparting of knowledge is as bad here as anywhere.

I recall some of my elementary school courses in Geography and History. They were collections of scattered dry facts, largely devoid of humanity or relatedness to world society. "Esquimos" were described as freakish beings living on Baffin Island; "Black Savages" were freakish beings living in the Congo (where there was a big river); "Indians" were colourful but murderous and treacherous freaks who lived out west and broke treaties from time to time. "White Settlers" were good people who went out west and had to defend themselves against the treacherous Indians who wouldn't let them steal their land. "White Settlers" never broke treaties. Never, never, never!

(Continued on page 4)

WHO NEEDS COLLEGE?

By Nat Salomon

Our society is a weird and wonderful thing. To the able and persevering it presents unlimited opportunities waiting to be crowned by success. Intelligent ambition is the only requisite needed to move the individual up the ladder of social and economic prosperity. This is the essence of the preaching of most exponents of the democratic "free" society, with all that it implies.

APPARENT CHANCES

As any good social scientist knows, the chances of a person rising on the basis of merit alone are more apparent than real. Extraneous factors and inherent weakness in our social order serve to offset the ideal "goods" which a democratic philosophy must propound. In both the United States and Canada, it is quite evident that more and more people are realising the necessity of some specialized sort of education to succeed or, for that matter, to even live comfortably in this highly complex culture of ours. While it does not involve a great deal of thought to comprehend this rather simple truth, still, it is quite another matter to obtain the additional education necessary to equip one for the battle of life as we know it.

GREATER NUMBER

While it is certain that greater numbers of students are attending universities than ever before, nonetheless the percentage of students in college compared with those who could and possibly should be there, comprises an amazing disparity. In an economic society such as ours, one perceives that not in-

frequently youngsters of great potentiality and capability never get beyond the high school level due to circumstances which force them to seek their own livelihood before a complete education can be gained. And the converse is also true. Many students who can afford the time and expense of a university career do not take advantage of this good fortune, either by not going to college at all, or if they do so, by finding other events far more diverting than concentration on studies.

DEPARTURE

But now I feel obliged to depart from traditional modes of thought on this matter, that is, from traditional beliefs which castigate our supposedly unfair system of dispensing with the facts of education. As has been mentioned above, it has often been said that the deserving must forfeit a good education, while those with the material resources—on that basis alone—swell the ranks of North American universities. Ridiculous; this notion I hope can be debunked in a few words. Nobody is so poor or so busy working that he cannot afford to supplement his education at all by the available methods now in operation for precisely this purpose, e.g. night schools, correspondence courses, trade schools, etc. Again, those displaying particularly noticeable talents in any line—if they are in any way ambitious—will by their own ability rise eventually to the top of their chosen professions. The government is

(Continued on page 4)

A Principal Looks At Our Schools

(From An Interview with a Montreal High School Principal)

Our Schools are among the best in the world, but they are far from perfect. Indeed, we educators are constantly finding faults both in our schools and in our entire system of education. So is the public. So, especially, are the people in universities.

Our educational system is not static. We strive constantly, through experimentation, to improve it, the schools, and the quality of our graduates.

CORRECT APPROACH

But all individual changes are small; improvement is very gradual. We often feel the whole thing to be futile, because we are never certain that our system is basically correct in its approach to education. If we could agree on the function of our schools and on the fundamental concepts of education, then perhaps we could say "Our schools are good," and not just "Our schools are as good as any."

What are we supposed to do? Should we equip our students to earn a living and fit comfortably into their niche in the social set-up? Or, as Dr. Sydney Smith phrased it, should we equip them not only to make a living, but also to live a life?

GENUINE EDUCATION

We wonder whether to provide mere schooling on an economic basis, or genuine education for the development of the mind—to prepare the individual to think freely and intelligently, this being essential for the proper functioning of a democratic society.

Most of us believe that we should provide education first and then such schooling as fits the desires and abilities of the student. But a democratic educational system is controlled by the people and cannot operate contrary to their wishes. In our security-seeking times there is little interest in real education. There is much talk of it, but this talk does not come from a thinking majority. The reason is simple: the majority does not really think.

NO SURPRISE

This should surprise no one. The schools that educated the older generation were poorer than contemporary schools.

We do not wish to offer pure schooling and we are not able to offer pure education. One of my teachers complains that we thus straddle the fence and offer little of either.

I feel, however, that we do succeed in preparing the student to either "go out in the world" or enter university. We offer the necessary fundamentals for both: the three R's and a rounded program of French, History, Geography, Literature, Chemistry and Physics. We cannot offer much vocational training except in our new schools. Students often are unable to decide how they wish to earn their living. We try to offer guidance. We cannot "teach" development of the mind; basic knowledge is essential first. This we supply. Certainly we would like to do more; but we must base our scheme of education on the average student, who (and you in university should realize this) does not have your ability. There is no doubt that we have at any rate progressed beyond the "memorized-fact education" days.

PART OF SOCIETY

Perhaps we could, by a series of more or less violent changes, turn out nothing but the intellectual's vision of an ideal high school graduate. We can all think of many such changes—even if we cannot agree on them—but we must always remember that schools are an integral part of society, and that society can change no faster than its average member can change. And average members of contemporary North American society are notoriously conservative people. It often seems to me that in the effort to avoid being radical we were taught to be a bit too self-satisfied.

All we can do, then, is to continue to proceed by slow, step by step experimentation and improvement. Progress is not made overnight, but it is made. Back in my day schools were atrocious.

I have looked outside the schools more than inside them. It is outside them that the solution to their problem lies—as any school teacher will affirm volubly.

Universities: Their Function

By David M. Joseph

Universities exist to provide higher education for students, this taking the form either of professional training or of the humanities. Many consider education in the field of humanities to be the vital task. To them the humanities represent culture, and the provision of culture is thought to be the sole essential activity of higher education.

These people should be reminded that there are many more in college for professional training (Science, Commerce, Engineering, Law, Medicine, etc.) than for "culture." No, a university's function is also to satisfy the specific need for those with technical training. Universities must give students what they want. An engineer cannot be expected to be interested in Greek mythology, or a Biochemist in T. S. Eliot.

NOT SOLE FUNCTION!

While the provision of culture is by no means the sole function of a university—indeed, it is far from the sole function, despite the squawks of Arsmen—its value must be recognized. Basic general knowledge is always a prerequisite to univer-

sity entrance—or should be—and some cultural background is necessary for technically trained individuals to take their place in society.

It is clearly understood that higher education is essential to the welfare of any country; universities must supply it to all

(Continued on Page 4)

Preparation for Teaching

By H. Don Allen

A new million-dollar school may include the most modern of facilities. Children by the hundreds may throng about its doors. Yet a school—a school system—is no better equipped to meet the challenge of educating for twentieth-century living than are the individual teachers, entrusted with the delicate and vital task of moulding within

the framework of the school curriculum and the restricted environment of the classroom the personalities and intellects of twenty to forty representatives of the community's youth.

TRAINING

Who are these people—the teachers—and how are they prepared for their task? The work of teacher training is undertaken in most countries by the universities—as one of a number of professional courses offered—or by special college-level institutions devoted specifically to that cause. Training, of necessity, to be two-fold: to provide introduction to the philosophy and psychology underlying the educational system and to the practical techniques of classroom management and lesson presentation. But the teacher in the classroom draws on every facet of his personality and every aspect of his knowledge and experience in meeting the day-to-day situations that provide the challenge of his profession.

REQUISITES

A well-known American educator has listed as the primary requisites of a successful teacher a thorough knowledge and liking of his subject and an equally complete liking and knowledge of his pupils. To meet with the greatest success in the "infinite complex" work of teaching, the teacher is called upon to the limit of his resources in memory, will-power and kindness. And, above all else, he must possess a sense of humor.

Much of the know-how of the expert teacher is acquired only through years of teaching. Methods of instruction and class-control are "discovered" that are best suited to the individual personality of the teacher. These no training college can hope to teach. But a sound foundation in teaching techniques and in the philoso-

phy and psychology of education are essential for the student-teacher if the first years of his professional career are to be the most fruitful for himself and for his pupils.

SPECIALIZATION

Local educational authorities offer admission to the teaching profession on four levels and recognize specialization in a number of diverse fields. Training leading to the four interim diplomas is offered at three college-level institutions. Qualifications for admission to the profession are expressed in terms of character, citizenship, health, age and academic background.

The Elementary Certificate, permitting teaching in Protestant elementary schools of the Province, is granted to successful candidates in a one-year course at a School for Teachers, Macdonald College. A High School Leaving Certificate showing a pass in ten subjects is required for admission and candidates must be at least 17 years of age.

The Kindergarten Certificate sets similar qualifications but requires special proficiency in music and art.

FOUR CLASSIFICATIONS

Both divisions receive instruction under four classifications: General Education, Foundations of Education, the Principles of Teaching and the Practice of Teaching. The first category parallels instruction in a number of first-year university courses; the others provide the introduction to the philosophy and psychology of education and to classroom technique. Provision is made for periods of supervised practice teaching in the elementary schools of the district.

The Intermediate Certificate requires one-year of similar study beyond the Senior High School Leaving Certificate or two years of study at School for Teachers beyond the Grade

Eleven certificate. Work is divided into the same four categories and offers credit for one of university-level instruction.

HIGH SCHOOL DIPLOMA

The High School Diploma, qualifying the successful candidate to teach in Protestant high schools of the Province, (Continued on Page 4)

Parents—And Teachers

By Peter Lippman

Two factors have combined to hinder the intellectual development of the present school-age generation; the lack of parental participation in education and the significant scarcity of well-qualified elementary and high school teachers.

LAZY

Modern-day parents have become a relatively lazy lot. Relatively, that is, as compared to their ancient counterparts. Before the institution of "up-to-date" school systems, the task of educating a child fell on his parents. Upon them depended his position on the intellectual ladder. Although this method of instilling knowledge was comparatively slipshod and disjointed, it nevertheless achieved something which is rare, if not non-existent, today: integration of the concept of every-day living and formal education in the mind of the student.

CASUAL OBSERVERS

Relieved of their educational responsibilities, parents have slipped into the positions of casual observers of the processes their progeny are undergoing. The parental function is now accepted as being one of "bringing-up" i.e. instructing the child in the rudiments and perhaps finer points of mannerly deportment and "getting ahead in the world."

The tremendous burden of formally educating the world's young, formidable though it (Continued on Page 4)

Churches And Governments

By Yoine Goldstein

The influence of church and government in education has been sometimes positive and sometimes negative, but always interesting. Different philosophers and educators have, through the ages, proposed various forms of control and direction of the educational processes of their youth. While some of these proposals, by virtue of their highly philosophical nature, were impracticable, others had definite and concrete applications.

STATE CONTROL

The Platonic idea of education falls into the latter cate-

gory. Plato suggested that education should be controlled by the state (and the state was also the religion in a sense), for the benefit of the state, and not necessarily or primarily for the benefit of the individual. This was, in fact, carried out in Athens, while in Sparta, the emphasis was placed on military training, again for the benefit of the state.

CHURCH CONTROL

With the advent of Catholicism came also a new idea of education. Since the Church required well-educated men to (Continued on page 6)

Psychology and Education

By Dr. Dalbjir Bindra
(Assistant Professor of Psychology)

I heard recently that some psychologists have quit their university jobs and have gone into the business of training dogs and other animals for kennels, circuses, farm shows, and what have you. I was happy to learn this, besides earning a decent living, these "trainers" are now experimenting with new techniques and developing better teaching methods—a concern with improving teaching that is seldom found in institutions of higher learning. Frankly, the universities have done little, if anything, by way of research on the efficiency of various methods of training the undergraduate.

ROUTINE

Indeed, it seems we are stuck with the three-lectures-a-week fourteen-weeks-a-semester routine for years to come. And apparently it does not matter whether we teach spoken French or applied geography, psychology or Shakespeare, mathematics or botany; the same three-lecture lecture method is supposedly ideal for all subjects. It is true there are special laboratory periods and conference hours for some courses, and even seminars (sometimes indistinguishable from a lecture except by their greater length) in graduate

training, but the three-lectures-a-week method is by far the method of education in most universities. Now, I have nothing against this method of teaching. At times I even like it, for it is perhaps a relatively easy method, and seeing the students write down everything I say certainly makes me feel like a "real teacher" if not a god. But what I am worried about is the efficiency of this method.

OFF BEATEN TRACK

There is little doubt that the lecture method is probably a rather efficient method for instruction in some subjects. But it would be unreasonable, to say the least, to expect this method to be the most efficient for all subjects and all courses. I do not pretend to know what method is good for what subject; I only wish to say that this question can be answered by trying out different methods for different subjects and courses, as those psychologists are doing with their animals. The decision to use a particular method, or a new combination of different methods, should be based on research, and not on tradition or convenience. And it is imperative that high schools and universities encourage their teachers

to get off the beaten track and experiment with new methods of education.

Evaluating different teaching methods is one thing that the psychologist can do for the educationist. There is one other point that I wish to make in connection with the possible contributions of psychology to education: it concerns the problem of individual differences. (Continued on page 4)

Education & Freedom of Thought

By T. P. Richardson

A very fascinating field for conjecture presents itself in considering the relation between education and "Freedom of Thought"—the foundation stone of humanity.

How is a child's mind to be allowed to develop freely?

It is the custom now and always has been, to channel the mind in its development. From the earliest part of its education the child is influenced by its parents, its school and a religious organization of some sort. Before it can think for itself, certain ideas are in-

stilled into it that may restrict its later ability to form its own ideas.

These instilled ideas may be collected under the terms of "prejudices" and "beliefs," or, as the child is told to call them, "truths."

PREJUDICES

"Prejudices" are instilled truths regarding such matters as superiority and inferiority. They are taught either by direct statement or by innuendo. In this day and age, with words like "democratic" and "equality" chasing around, the latter

is the favoured method.

I refer to such teachings as "Our country is the best"; "The best people are our colour," and all that sort of nonsense that has brought disaster on the world countless times. There is no point in going into detail; the evidence is everywhere, no matter how much it may be hushed up.

FADING OUT

These religious-racial-nationalistic prejudices cannot fail to fade eventually; their last vestige will probably be a polite regionalism, when people will

make jokes about their origins in the same way that artists and engineers now make jokes about each other.

Their departures can and should be speeded. Nationalism is displayed as either an over-pride in one's own country (United States) or a dislike of other countries, as elsewhere. Much of this could be killed by the schools if they altered their opening exercises and removed subtle suggestions from history texts—and teachers' minds.

Religious and racial prejudice (Continued on page 4)

it is only because we poor teachers have to denounce SOMETHING.

We are always beefing. That is the only word for it.

PITTANCE

To dispense with the subject early, take the matter of salaries. We start off at \$2,000 and reach a \$4,700 maximum in 15 years. Our less fortunate female counterparts in the elementary schools do not live on quite such princely sums. Their maximum is \$3,000. This neglects recent pay raises. Salaries in rural schools are not worth talking about. To unhush a hushed-up fact, between 100 and 200 rural schools in central Canada have recently closed. No teachers could be found stupid enough to accept \$1,300 a year.

We beef at the school board. The school board retires within itself and looks the other way, all the while holding out lucrative offers of long summer vacations to prospective new teachers. Judging from a recent newspaper item stating that there will be a lack of 27,000 teachers in Canada by 1958, we have succeeded in exploding the summer vacation myth.

DOUBLE LOSS

Giving up the school board as a dead loss, we beef at the government. The government

should realize that its life depends on the education of its people and that a possible educational disaster threatens; but trying to warn the Quebec government of danger is like trying to signal a warning to a blind and deaf man who is about to walk off a cliff. Or perhaps the Quebec government realizes that it depends on its people NOT being educated? At any rate, no luck.

So we beef at you. Here are some more beefs: We are not accepted in society—our tremendous importance is not realized. Who ever heard of parents trying to force their children into teaching, as they force them into law or medicine?

Decent salaries in keeping with our education and vital function could rectify this.

APATHETIC

Public apathy to education is pronounced. I suggest that you look at statistics comparing public expenses on education and alcohol. It's not that people aren't sympathetic to our plight; I've told parents our salaries and heard them cluck-cluck quite audibly before they dashed off to Florida.

Students come to high school armed with a pronounced resistance to receiving education. (Continued on page 4)

Freedom—Page 3

dices are fostered in children by parents and adult society in general. "Well, yes dear, they're quite equal to us, but you don't want to get the reputation of going around with them too much."

Greater knowledge will smash prejudice within measurable time. Unfortunately, current progress in schools—and there is progress—is hampered by residual prejudices in the older generation.

BELIEFS

There is nothing to condone the teaching of prejudice. A far more debatable point lies in the teaching of religious and moral "beliefs." In all parts of the world a certain code of religion (with its connected moral code) is drummed into the youngest child from all sides, tying mental bonds so strong that they can almost never be completely shattered. Parents, school, church—all take part in this process of directing the mind along a predetermined path into the Forest of the Unknown—a Path the end of which has never been found.

It cannot be denied that the most vital viewpoints of the human mind are those on what I loosely term Life and Death and Related Subjects. Surely freedom of thought is more important here than anywhere else? HAS ANYONE A RIGHT TO INFLUENCE A CHILD'S MENTAL DEVELOPMENT ALONG THESE LINES?

It would not seem so. It would seem that the child should be plunged into the Forest and allowed to find its own Path. Suppose that this were done. What would happen? The child would grow up with nothing. Its mind would tell it that there was a Great Unexplained—that there was a reason for its existence. But what? It could not tackle the problem. It would be utterly lost. It would never find a Path.

ANOTHER POSSIBILITY

No, I fear that the results of giving a child no religious or moral training would be disastrous. Perhaps it would be more sensible to teach it all the different views propounded by the philosophers of the ages, allowing it to study and choose?

One could shove into the child's hand a copy of every philosophy from Marx to Smith, a Bible, a Koran, the works of Andre Gide, a few Confucian scribbles, and every book on morals from Emily Post to Opus 21, from The Cardinal to God's

Little Acre, and let it decide for itself.

All very nice theoretically, but the natural mental limitations of a child render the whole suggestion downright ridiculous. If the child were shown all the entrances to all the Paths, only total confusion would result.

CONTEMPORARY SYSTEM

Now let us look at the contemporary system. The child begins to come of mental age and finds itself treading a selected Path. This is as it should be. The child must have something to go on until it can think for itself.

What happens at this point? Does it continue to walk blindly on the same Path? Naturally not. A man walking through the woods with the purpose of getting out is perfectly likely to wonder if he is on the right path, and is doubtless going to sample any side paths that he comes across along the way.

So it is with the child coming of age as he walks through the Forest of the Unknown. It will go onto side Paths. It may reach a main Path that it thinks is getting it ahead faster; or it may find itself going backwards and return to the first one.

In other words, the human mind is a questioning mind. IT IS RIGHT AND NATURAL THAT AT SOME STAGE IN HIS OR HER DEVELOPMENT A MAN OR WOMAN WILL BEGIN TO WONDER IF ITS INSTILLED BELIEFS ARE TRUE.

BUT...

Here is where we go wrong. Our instilled beliefs are taught as truths. But they are not truths, for no one can know whether they are true or not. Children are brought up to be afraid to dispute these "truths"; to have a guilt complex if they do. Their teaching, in brief, forbids them to follow their own mind. FRUSTRATION is the word for it.

This teaching is unhealthy, and much of our society is unhealthy because of it. People are going to follow their minds. They cannot help it. But so often one "sins" by doing this—that is, commits a breach of the popular belief. Guilty feelings and psychological upsets result. In serious cases this may show in an individual; but it is more obvious in a whole society.

It is quite possible that many whose moral behaviour is particularly extraordinary may not be so much following their own minds as desperately breaking

away from their outside-imposed inhibitions on free thought after long repression of their individual identity, and going to opposite extremes in the process.

Our society will improve if we stop educating our children "this is the truth" and start educating them "this is what we believe and this is how we behave, and since you are living with us and learning from us you should do the same—but when you grow up your mind is your own." We must prepare the child for a healthy transition.

Psychology—Page 3

ALL NOT ALIKE

The educationist has always been plagued with the problem of separating the stupid pupils from the bright ones. It was this problem of distinguishing between those who need special instruction from those who require rapid promotion that led a Parisian psychologist to develop the first scale of intelligence about half a century ago. The use of intelligence with index of an important respect in which individual pupils differ from each other. When the teacher combines the scores on the intelligence test with all the other information that he has about his pupils, he is in a much better position to suit his teaching to the individual child.

DIFFERENCES

Of course, level of intelligence is not the only way in which pupils differ from each other—there are individual differences in aptitudes for specific types of tasks, in interests, in motivations, and in temperament. At least in so far as doing well in high school and college is concerned, the differences in aptitudes for specific types of tasks, in interests, in motivations, and in temperament are as important as differences in intelligence. Psychologists have started developing personality tests, and many valid and reliable tests of interests and aptitudes are already available. But, unlike the intelligence test, these tests have not yet become part and parcel of the school system. The teacher and the educationist have a lot to gain by trying out the tests of interests and aptitudes that are now available, and by helping the psychologist develop tests of temperament and motivation. The more ways the teacher has of knowing the capacities, aptitudes, and personality of the student, the more he can help the student realize his potentialities and lead a "full life."

OBSTRUCTIONS

I think there are two obstructions which, more than any others, stand in the way of students following the line of work that is best suited to their aptitudes, interests, motivations and temperament. One is the deplorable tendency of some parents to push the youngster into a high-prestige profession (such as law or medicine) without regard to his personality traits and aptitudes. The second obstruction is the prevailing notion that all women—even college women—should aim at getting married and "home-making." Surely, women differ in their aptitudes, motivations, etc., as much as do men, and it is obviously an inefficient use of talent to force all women to do dishes and bring up brats.

One last comment. When one gets down to it, developing a sound educational system involves understanding "human nature," the hows and whys of human behavior. This means that the educationist should keep up with the advances that the psychologist is making in understanding humans. Unfortunately, the educationist has frequently failed to do this. Equally unfortunate is the fact that sometimes the educationist is too eager a customer—he insists on buying something when the psychologist has nothing to sell, with the result that many half-baked notions (concerning such things as infant-feeding, spanking, Latin, and intelligence), which are only the subject of debate in psychology, are accepted as the gospel by the educationist. Both these factors have limited the contribution that psychology might ideally make to education.

HUMAN NATURE

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Parents—Page 3

may be, has fallen wholly upon the shoulders of the teaching profession. The unfortunate truth is, however, that the majority of its membership is totally incapable of accepting this responsibility. Grossly underpaid and only superficially trained young people are today manning the staffs of our public schools, unprepared to conscientiously and efficiently educate their charges.

NO ATTRACTION

The days of the idealistic, teaching-for-the-sake-of-society type of instructors are, for the most part, gone forever. In teaching, as in all the other professions, one of the prime objects of the fledgling is the acquisition of at least a good living wage. The total insufficiency of present-day elementary and intermediate school teachers' salaries is a major deterrent of college students from the teaching profession. A large number of the applicants to teachers' colleges are attracted only by the "rush" one-year courses in education, as opposed to the minimum of four years in preparation for any other profession.

University graduate teachers are indeed a rarity. Frankly, when I hear of some BA or MA taking on a position at some elementary or high school, I silently wonder whether the strain of study has been too much for the man, and has in some way impaired his mental faculties. There seems to me to be no incentive for any well-educated individual to enter a field that is so notoriously underpaid.

Those elderly permanent school fixtures, whom we so crudely derogated as "old bags" in our younger days, present yet another problem. Social misfits, they vent their pent-up wrath for the world around them on the heads of their pupils. How on earth any well-balanced individual can subject himself (or herself) to the rigours of a classroom for a thirty-year stretch is completely beyond me. They merely develop into the prime causes of children's dislike and even dread of school.

The shift in responsibility for the nation's upbringing will have to come soon. Parent-teacher organizations will have to assume a more active and united share in the educational scheme before they fall prey to the growing trend of lackadaisicalism and lack of interest in our cultural standards. The revamping of teachers' salaries and pre-requisites must also follow if we ever hope to achieve any sort of "universal education."

Purpose—Page 3

WARPED AND OMITTED

Our education does not give us a rounded, honest perspective view of the world and its people. There is little objectivity. Much is warped. Far more is omitted. Most of our history teaching deals with Canada and England; Americans concentrate on their own country's history. Their textbooks, ours and everyone else's tend to omit or reduce mention of the racism that was just as much a part of the making of every country as was the greatness. If racism is mentioned, the choice of racials depends on the political sympathies of the per-

Who Needs—Page 3

also aware of the long range good which will accrue to the country through the granting of scholarships, bursaries, and so on. Much to the anguish of contemporary scholars, university regulations frown on students not doing the amount of work required to pass the school year; standards of scholarship are high enough to delimit from a university degree any student incapable of attaining passing grades.

FUNDAMENTAL PROBLEMS

Let us turn to more fundamental problems momentarily. Since most everyone nowadays is aspiring ever upward and onward, it is somehow conceivable that, economically speaking, there will ultimately be too many fit people for survival; that is, the lower classes will be depleted, and there must be somebody to do the menial chores of daily existence. This may well be the case in the not too distant future, but for the present, there is still enough labour to serve in the more distasteful offices of providing comfort for the masses. The majority of people in universities, it is my opinion, do belong there.

UTOPIAN IDEAL

A few closing words on the Utopian ideal of selecting particular people for high or specialized education. What criteria should be employed in deciding this controversial issue? Without meaning to be redundant, it is obvious that the most deserving, on the grounds of their merit alone, should enjoy the benefits of a college education. But certainly no wealthy or ambitious parent is going to keep his child out of a university simply because said youngster is not overly bright. So what's to be done about it? While our system of education may not be fairest in the world, still, what it does lack is compensated for by the praiseworthy methods devised by the government and recounted earlier. Obsolete though this idea may be, it seems that the youth of our society will not be denied, given half a chance, a little common-sense, and a lot of good luck.

Churches—Page 3

lead it, it also had to supply the facilities for this education. To this end, it formed "schools" in its monasteries and convents. While the education in these institutions was, of course, of a primarily religious nature, children attended them for a secular education as well. Protestantism, with its new outlook on religion, brought with it a new outlook on education. This religion asked that its adherents interpret and understand the Bible for themselves. To this end, the Protestant Church offered a secular education to its members.

In modern states, because of conflicts and differences between religious groups, the state became the "controller" of education.

REMNANTS

The remnants of all these systems can be seen in our modern educational setup, particularly in the province of Quebec. (Education, according to the BNA is in the hands of the provinces and for this reason Quebec has good constitutional grounds for its opposition to the implementation of the Massey Report by the Federal Government.) Quebec being a predominantly Roman Catholic province, both in population and in government, it naturally tends to follow closely the age-old Catholic educational system, although adequate provisions are made for other religious groups to educate their adherents in their own way.

PAROCHIAL SYSTEM

The parochial system is seen at its best in the primary schools. In the larger cities—those with diversified population—there are three systems: Catholic, Protestant and Jewish. The Catholic and Jewish systems place an equal emphasis on secular and religious education, while the Protestant system provides for the students a primarily secular education with religious education kept to a minimum. Many Jewish children and a few Catholic children are sent to Protestant schools rather than to their

denominational schools.

This general system continues on to high school although the Jewish parochial high schools are far from numerous. Jewish students usually switch to Protestant high schools, although many continue their Hebrew education in the evening.

UNIVERSITIES

Finally the student proceeds to University. The universities are of a widely diversified nature. Some, like McGill, offer secular education to all religious denominations. Others offer a specifically Catholic education, in preparation for the priesthood.

In effect, the influence of Church and government in education in Quebec has been of a positive nature. The individual has the opportunity to choose for himself the type of education he feels will best suit him. For this reason, the system here contributes to the making of better citizens for tomorrow's world.

Universities—Page 3

those who are able to profit significantly by it.

They do not quite do this; money is also an important factor when it comes to attending university. Of those who cannot pay, only the most brilliant can attend; of those who have the money, even the mediocre can obtain degrees.

GOVERNMENT HELP

The government must remedy this situation; no other solution is possible, except to increase the already strained limit of public donations. Since government control is to be shied away from, the best solution seems to be the one already recommended by the Massey Commission—an extensive system of government scholarships and bursaries given to students. Of course, to equalize the situation completely, it would be necessary to have all students present on a scholarship or bursary of some sort. These would be given on the basis of ability only.

If the products of university training do not seem to be qualified for their work, the cause is not to be sought so much in the university as in the student, or even in the schools. Universities are doing their best—McGill found its freshmen to be incapable of writing proper English and tried to do something about it. Here was shown a sense of responsibility to the public; although the schools had failed in this instance, McGill was unwilling to let such people loose as graduates.

NOT PERFECT

All is not perfect at college. All universities are plagued with some professors who, learned though they may be, are utterly incapable of transmitting their knowledge to their students. A few are far more skilled at killing their students' interest in the course. But, on the whole the subject matter does get across, even if the student does have to do a little "extra" work. They succeed, and that is the important thing.

Those claiming that universities have failed usually fail to state in what manner they have failed. They probably mean that the graduates are not all ideal types with a complete knowledge of everything.

After all, those who came to college for culture usually get all that they want, while those who didn't are exposed to it anyway and probably get all that they need.

Scene—Page 3

This is probably developed jointly by the method of education in elementary schools and by parental attitude. The brighter, more rapidly maturing ones can save themselves in high school; the rest can be made to get something out of their education with their teachers' help. Never underestimate what a good teacher can do if he has an education himself, combined with a feeling for his work and the ability to meet his students as fellow-men.

Such teachers are accidents. There is little close selection of teachers—largely because school boards have to take what they can get. A teacher is good in spite of his training in university education departments, not because of it.

Preparation—Page 3

is offered at McGill and Bishop's Universities. Admission to the course requires an Arts, Science or Commerce degree from an approved university with stress on specified fields of undergraduate work during the first and second years.

The High School Diploma course at McGill is offered by the University's Department of Education as a fifth year course in the Faculty of Arts and Science. Courses in the General Principles of Education, School Organization, and Educational Psychology are offered in addition to specialized courses dealing with the teaching of English, French, the Social Sciences, the Classics, Geography, Science, Music and Art. Practice teaching is provided during the term in Protestant elementary and high schools of Greater Montreal.

Specialization is recognized in such fields as French, library science, music, art, physical education, household science and agriculture.

Temporary diplomas are granted by the Central Board of Examiners on the recommendation of the institutions offering teacher-training courses. Two years of successful teaching are required of candidates before diplomas are rendered permanent. Attendance at a Summer School is required of holders of certain

diplomas.

Thus the student-teacher of today receives during his period of study leading to any of the four regular diplomas a formal introduction to the essentials of educational thought as expressed in educational philosophy and psychology; to the theory and practice of classroom teaching. He is encouraged to continue his studies on a university level and, by so doing may proceed to a more advanced diploma or degree and further possibilities for academic and professional advancement. He must prove himself in practice teaching and academic studies before his diploma is granted; in actual professional work before his qualifications are accepted as permanent.

PRESTIGE

With increasing recognition of the vital place of the teacher's job in the over-all work of education there should follow an enhanced prestige of the teacher within the community and greater interest in the profession on the part of the younger generation.

For the creative work of the teacher in moulding the minds, bodies and personalities of a community's youth has inherent in it a grave responsibility such that those who continue the work in the art should be chosen from the best that each younger generation has to offer.

Isidorus knew his Curmi

Isidorus, in addition to being the Bishop of Seville around the turn of the eighth century, was a great hand at compiling the knowledge of his day. One of the things he recorded was the manner in which the ancient Britons brewed their ale. According to an edition of the Encyclopedia Britannica, which came out the same year Molson's Brewery was founded, Isidorus put it this way:

"The grain is steeped in water and made to germinate, by which its spirits are excited and set at liberty; it is then dried and grinded; after which it is infused in a certain quantity of water; which being fermented, becomes a pleasant, warming and strengthening liquor."

They called the result Curmi. Nowadays we'd call it ale. And if it's brewed according to a certain formula which is pretty ancient too—dating from 1786 in fact—we call it Molson's. Of course, while the formula for Molson's is very old, the methods by which the spirits of the grain are "excited and set at liberty" are the most modern known to brewing science. Perhaps that is why "The Ale you Great-Grandfather Drank" is favoured by Canadians over every other brand today. Isidorus wrote in Latin, so he'd probably put it "Mihi Mador Molini" ("Make Mine Molson's").

NOMINATIONS

are hereby called for the office of

PRESIDENT

and

SECRETARY

of the

WOMEN'S UNION

Also

PRESIDENT

of the

M. W. S. A. A.

(McGill Women Students' Athletic Association)

These nominations must be in writing, and must be signed by at least 25 regular women undergraduates. The nominations must be handed in to a member of the Women's Union Executive Council in The Women's Union office in the basement of the Royal Victoria College, between 1 p.m. and 2 p.m., February 5th to February 19th.

The nominees for President of the Women's Union may be in any year but First Year and for Secretary may be in any year.

The nominees for President of The McGill Women Students' Athletic Association must be in their Third Year.

Elections will be held on Wednesday, March 4th, 1953.

Are We Educated?

By Peter Paterson

"Man is known as Homo sapiens and is to be distinguished from the other animals by the power of THOUGHT rather than the power of FEELING." Thus a certain great teacher was accustomed to introduce to his students a course in the History of Civilization.

Thought is more than the distinguishing characteristic of the human family, it is the instrument by which man is relentlessly mastering his environment. It is the basis of our comfort and security, it is the foundation of all civilization and it is what makes life rich and rewarding and extremely gratifying.

THE WHOLE PURPOSE

Civilization has created a system by which this most important of human achievements may be improved, extended and passed on through the ages; it is the system of education. Through education everyone can learn to read and write and work with numbers; that is they learn to express their thoughts and receive the thoughts of others. This reception and expression of thought is the whole basis of education and the whole purpose of education.

Once the basic skills of reading and writing have been learned education can begin. When a person can read the eighth grade reader, he can, with some effort read anything. He merely needs to be pointed along the path by someone who has travelled it before.

Here is where the faculty of thought becomes all important. Some people develop the habit of thinking almost spontaneously during early adolescence, the majority of people never develop it at all to any appreciable degree. At least half of university students never develop thinking habits beyond a rudimentary form, and yet most people are capable of doing so.

ACCIDENTAL RESULTS

Many people grow up in an environment not very conducive to thought and attend schools which are even less

conducive to thought. Usually the thinking person learns his habits of mental investigation at home rather than in school. When our school system produces a thinking person it is an accidental event, more in spite of the system than because of it.

Our educational system is presently dedicated to the ideal of producing many thousands of living reference books. An ideal which is as futile as it is unsuccessful. We live in a society which prints every year thousands of books, a dozen of which are sufficient to contain more than the accumulated recollections of the average Arts graduate.

Facts are quite useless without the mental machinery to use them and the development of this mental machinery is an accidental by-product of our education system instead of its primary goal.

Somewhere along the line our system has gone completely wrong and is headed full speed down a side-track toward erudite ignorance and cultured stupidity.

CLASSROOM PERVERSION

A young person by nature is intensely curious and eager to learn about everything and anything, this is evident even in babies so young they cannot talk. And yet by the time the average person has emerged from eight years of schooling this natural desire to learn has been effaced in many large fields. It can never be completely effaced, the most studious teenager can with seemingly no effort identify the year, make and model of any car from a glimpse of rear fender. This is learned without effort almost and eagerly as are many other things which fall outside the range of classrooms. Somehow our system of education has perverted this desire to learn into a desire not to learn in those fields which the classroom holds as its own. And in so doing our education system has made itself almost useless.

This is because our system stresses the learning of facts and neglects almost entirely the training of the mind to think about the facts learned. Any fool can receive matriculation and even a BA by memory and a constant denial of thought if he wants to. In fact this is the easiest way to do it. It conforms exactly with the system of education.

It is a tragedy that only a small proportion of young people acquire the technique and habit of thinking, accidentally, outside of the classroom, from a member of the family or from a particularly good book read at the right time. These people are favoured by the gods, life becomes a fascinating adventure full of meaning and enjoyment; but the most interesting subject, without thought, is desperately dull.

REGURGITATION IS BAD

To eat and sleep and breed and die is not worthy of Homo sapiens, but it is all we can do without thought, no matter how many facts we have at our command. Instead of subjecting young people to years of memorization and periodical regurgitation, and labelling this farcical circus as education, let us teach the young people to think, first. To make rational enquiries, to have a store of intellectual skepticism, to love intelligent investigation. Let us teach them to understand and have companionship with the thinkers of the past.

The young people will memorize poetry assignments by personal desire rather than fear of the examination, they will read books with the love of enquiry rather than the distaste of the reading list. And the natural desire to learn, the original curiosity of man will not be squashed by a burden of facts unsupported by thought. Then we will have a system producing thinking men and women capable of handling our vast material knowledge. We will have what we do not have now. We will have a good system of education.

For the University

Federal Support of Research

By C. H. Westcott, Associate Professor of Physics

McGill University, in spite of its corporate title of "Royal Institution for the Advancement of Learning" and in common with most, if not all, other Canadian Universities, started as a primarily teaching body. The advancement of learning, now more commonly called research, has only relatively recently come to the fore, though it has always been an essential component function of any complete University. The Canadian Constitution, in giving jurisdiction over education to the Provinces, did not mention research; this is perhaps fortunate, for the Federal assistance given to research in the Sciences, including Medicine and Engineering, has been of the utmost value. Quebec and other provinces have also supported graduate work in Science, but with the greatly increased cost and scale of modern scientific investigations, the Federal contributions have been essential. If, in what follows, I am in some ways critical of how these contributions are administered, I hope this will not be construed as a lack of gratitude.

GOVERNMENT PROJECTS

In some cases, as in Defence work, the government has a specific problem to solve; when such problems are given to Universities the funds may be relatively liberal, but of course the government expects its return. In aiding what we call "pure" research (though the dividing line between this and applied research is by no means clear-cut) the funds given are subject to more restrictions. Thus the University has to shoulder its share of the cost in the "overheads" such as heat, light, power, janitors and maintenance generally, and no contribution is made to Professors' salaries, even when they remain on the campus all summer to

supervise the research work in question, instead of taking a holiday or earning a supplement to their salaries. The Federal grants may be used for purchasing special equipment necessary for the investigation, and for payments to Graduate Students who assist in the work, but there are prescribed rates for the latter payments which are usually far below what the student can earn elsewhere. This may not matter too much, since the work done usually earns credit for a higher degree and the students therefore accept the financial sacrifice involved; what is worse, in some cases, is that the Canadian scale of payments is considerably below that prevailing in the United States. Thanks, however, to the U.S. Draft and the McCarron Act, as well as to personal preferences, this factor has not had too serious an effect on graduate work in Canada.

Grateful For The Help

We are therefore very grateful for the several hundred thousand dollars annually which McGill receives from Federal sources for research, even if this activity also involves a "hidden" drain on General Funds of the University amounting to quite a large sum. In fact, Graduate Students are quite heavily subsidized by the University, for their fees are modest in relation to the cost of the individual attention they receive. Unfortunately in the modern world it is impossible to make world-shaking discoveries, like those Rutherford made at McGill in the early years of this century, without spending increasingly large sums of money. In the United States in particular, so much money is being spent on Scientific Research that it is difficult to keep pace and contribute the share one would like to the growth of knowledge on the

budgets available in Canadian Universities. Even in Britain, I believe that, allowing for their general economic difficulties, they put up a better show than Canada does in financing pure research in Universities, though there are difficulties in this comparison; English graduate students, for example, have fewer courses and more time for research at the M.Sc. level than do Canadians.

There are, of course, plenty of other countries which do not compare so favourably with Canada. But there is still, I maintain, an excellent case to be made out for more liberal Federal Aid research in Canadian Universities; the sums involved are so small in comparison with the total Federal Budget—or with the gross National Income—that, although the benefits may be indirect and not always predictable, in the long run they can be very great, and the taxpayer will certainly receive value for his money in the end.

I am well aware that Federal aid for other University functions is equally desirable and that probably an even stronger case can be made for this; constitutionally, however, these problems are more complicated. I have therefore written about scientific research and left the other matters to other writers. I would, however, like to add that I would strongly back the Massey Commission recommendation for a National Scholarship system. I believe, too, that the Canadian awards for Graduate work should be increased in value—an excellent way of doing this would be to add to the award the payment of the University Fees; this is a common arrangement elsewhere. Let us be duly grateful for that which we have received—but let us also put reasonable arguments for more.

The U.S.-Britain-Canada - The Mean

By John Waterhouse

What has happened to North American education? Out of a well intentioned, democratic (educated) has burgeoned a gigantic well-oiled assembly line of unparalleled Fordian proportions, carefully tended and maintained by that zealous Stakhanovite, the teacher.

Unit upon educated unit rolls of the moving belt, is packaged smartly in a white, silk dress (a yard added to its first communion length) or a navy blue blazer and flannels, and is sent out, an educated adult, to the "frontiers of life."

What happens to them after this? Some few rare specimens fall from grace, freed from the scripture and the over-emotional drive of passing from factory number 6 to factory number 7, they lose their moral fibre and begin to think "Alas for shame, woe, verily, woe. Kultur is dead!" These limbo souls doubt even the power of money. But there must be some rejects for every line of merchandise.

Fortunately, the main bulk of production is one hundred per cent flawless. Happy, well packed cogs, bearings, screws, nuts and bolts, they carry out their replacement assignments within the industrial engine quite contentedly. They can read and they can write and they have all kinds of fantastic motor abilities like folk-dancing and basket weaving driving cars, running elevators and typing. They are educated. The system still runs smoothly.

Do we exaggerate? No. Thinking about it, well may be just a little. Things aren't quite that bad yet. Especially in Canada, they aren't that bad, yet.

THE MIDDLE WAY

Canada has become the middle of the road nation, a happy medium between European caste - system education and the American idea that all men are created equal and, by God, they'd better stay that way for a while. Canada, through her close bond with England has kept thus far from falling into the slough of uniformity.

Suggestions

To Teach Progressively

By Michael Ripsman

Progressive education from the ground up. We need it. Let's start to plan for it now.

Progressive education entails, in the first instance, a high calibre of teacher. It follows that to attract capable men to the profession we must raise their financial and social level. The average salary of high-school teachers should be above that of salesmen, butchers, and news commentators. The teacher is a member of a profession which is more beneficial to society than the accountant, the lawyer and the psychiatrist, and society must reward him as such.

Socially, the teacher should not be looked upon as a cultivated specimen of office worker. Our society recognizes the possession of money as the thermometer of prestige. Therefore, it will only begin to recognize the importance and intelligence of teachers if we pay high salaries in the field.

But, financial considerations are merely the most immediate consideration in a progressive educational system.

The second step would be a complete renovation in the philosophy of teaching (we are not referring to the do-as-you-want type of failure which has been tried by several too-well-meaning souls). Following, and in conjunction with, this second step would come the third much-needed improvement—revision of the curriculum.

Take the idea of the philosophy of education. We laugh at the schooling of the mock turtle; but if we stop for a moment, we see that his education was practical—for a turtle. The results of our schooling are not practical for much else than pedantry. For we are not taught how to think or how other people thought. We are not taught history, geography and literature, but fed with dates, folklore, maps, biography (in the factual sense), and archaic criticisms.

Our educational philosophy, besides preparing us for a technicalized society, must also prepare us for a society which is the heir of all past culture and all past problems. It must, therefore, introduce a realistic textbook (one might have to be written especially for the purpose) which will discuss, at high-school level, the role of history in moulding us into the peculiar type of civilization that

we are at present. Fairy tales, folklore and tales of heroes will have to be relegated to their proper place. (For these elements of history do have an important place. It is only when a history, which treats of them, includes no further history, and when it interprets too selectively, that the child is either bored or gets a distorted picture).

History teachers are needed who will be able to instill effectively the appreciation that people in the past really lived, that they were intelligent, that they felt and thought exactly as we do and were only limited by a more narrow range of ideas and a different environment. History must be an organic evolution, alive in every period. Teachers must make it alive. They must never show it as merely black and white.

What this discussion of history has been driving at can be formulated as a memo to teachers: lead your pupils to think about everything, even if they are too young to think profoundly. Encourage originality instead of stamping it out as "disrespect."

Carry the argument over into the field of literature. Dates and facts are merely incidental to the study of great writing. What is really desired is a sharpened appreciation of value as well as of form. Literature should be shown to be an expression of humanity, of its emotions, thoughts, predicaments and philosophies. Students should be encouraged to read widely and absorb that which they are capable of

absorbing. One a more concrete basis, our present system leaves the old masters virtually unexplained and concentrates mainly on weak, watery Victorian writers. The moderns are represented by second-raters, and the contemporaries are not heard of before the third year of university. Character and plot are overemphasized at the expense of ideas and literary style.

Above all else, if you teach literature, teach some conceptions of what literature tries to and does achieve.

To shift tack for a moment, it is agreed that mathematics and science are well-taught. But the student has to wait until the latter years of university before he examines, even on an elementary level, the philosophies, methods and results of the two disciplines. The average person who does not attend a university, never really understands these two forces which go so far to determine the society in which he lives.

Is progressive education impractical? On the financial level it is practical, if only we convince ourselves of its necessity. On the level of curriculum and attitude it is practical in that it can be implemented. The results may not reach an ideal standard of raised student thought; but the thinking capacity of the majority of students would be developed.

Above all other considerations, progressive education would cater to what is hardest to attain in human dignity, rather than to what comes most easily.

The 'Frozen' School Child

By Mary Draper

The Canadian school child is frozen. He is no more able to move than are prices in wartime. He is the victim of The System—or lack of it—that divides education in Canada into ten separate systems, each with innumerable complex variations within itself.

The British North America Act says education comes under the control of the provinces, and as a result we have ten separate and carefully insulated school systems, bearing no resemblance to each other. What happens to the child who decides to attend university in another province, or, heaven forbid, to move to a new province mid-way through his schooling, is of no concern to any of the ten jealously guarded boards of education.

Actually, of course, there is no such thing as the Canadian school child. The products of those ten radically different school systems could never be lumped under such a general heading. This writer undertook recently to talk to one student from each of Canada's ten provinces, all now attending McGill, and was quite astounded at the outcome.

In the various provinces different courses are taught in different years of the high school, emphasis is placed on different subjects, matriculation is awarded after varying numbers of years of study, and university entrance requirements vary. Out of the maze of statistics, three main variations became evident, and we shall discuss our findings under those three headings—years and grades, curricula, and examinations.

YEARS AND GRADES

In six of the provinces grade eleven is junior matriculation and the student then either goes to university or may take a senior matric year, equivalent to first year college. In three provinces—Ontario, British Columbia, and Prince Edward Island, grade 12 is junior matric. In Ontario even this is not enough to go to college—the main universities in that province require grade 13, senior matric as entrance, and then give a three year course. In many Quebec schools the child is expected much too young—in grade 9—to decide whether he will take arts or science.

Since most students then have a junior matriculation at the end of grade eleven, one might assume this to be the best arrangement. But the question immediately arises as to whether the student of 16 or just 17 is mature enough emotionally and socially as well as intellectually to get the most

out of college.

In Ontario and Alberta the junior matriculation is awarded on a basis of marks obtained in the school, without writing department exams. This may be all right if the student is going on to a senior matric, but supposing he tries to get into a university on that junior matric? He is victim of the marking system of his school. We know of cases where students whose marks are low because of a strict system in particular schools, who must compete with others much more easily marked. The junior matric marks are going to be all-important in gaining admission to university. In getting special exemptions or permissions for advanced work, it seems reasonable that all students should try a standard exam before entering universities. It is bad enough to have ten department exams, but the Ontario and Alberta systems bring the variations into the hundreds and make the job of selection doubly difficult for the universities.

CURRICULA

No Canadian school child can safely move from one province to another during his schooling. If he does, he will undoubtedly find himself behind in some subjects and ahead in others. It will get him very confused, he may miss some parts of his work and never make them up, and in some cases it may cost him at least a year.

Notable in Canadian curricula is French. In 3 provinces it is started in grade 7, in four in grade 8, one in grade 9, one in grade 10 and one, Quebec, in grade 11. Imagine the poor child who moves from Ontario (no French till grade 9) to Quebec, at say, grade seven or eight level? Canada's second national language certainly deserves a prominent place in her schools—a place it does not now hold. In three provinces—the three furthest west—it is not compulsory; but an option with latin. In many provinces it is badly taught, in most there is little or no oral French.

Maths and sciences are sources of confusion to the child who moves. Some provinces teach physics and algebra one year and chemistry and geometry the next, while about an equal number teach a combined math and a combined science course in each year. Since maths and sciences tend more than most subjects to build step by step, missing a half year's work in one of these can cost a child his school year. Only 7 of the ten provinces

teach Canadian history after the eighth grade. Of these almost all teach it in grade 9 and only one considers it important enough to be a grade 11 course. Some of the provinces have dabbled in politics and economics in their senior matric curricula—Nova Scotia with its economics and its social problems courses, and Ontario with its 'North America and the Modern World' course.

Latin is fading from Canadian curricula. It is still offered but in almost all provinces another language may be substituted for it. This means wasting two university courses on Latin which should have been done before if one happens to come to a university such as McGill. This writer especially deplores the western practice of making an option between French and Latin.

The system of Manitoba schools seems to us almost ideal. There the student starts his Latin in grade 9, French in grade 7, and gets a good general education in maths science, history (with Canadian in grade 11), geography and English all the way from grade 8 to 11. Spelling is taught until grade 10, a year of biology is compulsory, and there is strong emphasis on English and grammar. The student thus ends his high school days with a good grounding in basic subjects and is able to enter arts or science at any university.

LIBERAL EDUCATION

What this all seems to come down to is that our ideal for education is balanced liberal studies in high schools, similar enough throughout the country that a child need not fear moving from province to province, and a standard university entrance exam for all students at the end of a certain grade. Our school system should produce students reasonably well grounded in academic subjects, acquainted with the language and literature and history of our two Canadian cultures, and competing on an equal footing for entrance to our universities. It is an ideal, and whether it can be realized is another matter. A federal board of education, or at least a national educational council would seem the only way, but this is not, at the moment, constitutionally possible.

Governments bicker over prerogatives, but the children won't wait. They grow up—and whether they get educated or not is in the hands of those governments.

(Just for the records—the writer was educated in Ontario)

For Our Scholols

Sex Education

By N. Henry

It may sound a trifle trite to say it, but times have certainly changed. While there remains still the truism that there is nothing new under the sun, even to the naive observer many time-honoured notions of the past have obviously gone the way of too many good ideas—buried and forgotten, ghosts of a bygone era. To put it more concretely, let us but take a brief glance into the family and community life of another year.

Time was, when events in the course of an average day assumed the appearance of normality. People were so concerned with where their next meal was coming from and with the work immediately at hand, that they were left little time to ponder profoundly that esoteric and inordinately fascinating subject of Sex. Conditions of home life and rule—in centuries preceding this grand and glorious one of ours—were such as to leave the passing on and dissemination of sexual knowledge, male and female, to what bits and pieces could be scraped together by the younger family members, to be formulated in a vague and distorted conception of the propagation of the species.

On the occasion of a father finding his young males growing up about him, a situation had developed which behove him in his position of eminence in the family to elucidate the mysteries of sex. The birth of a new addition to the swarming brood again called for an infinite amount of tact on the part of the parents. And certainly no educational institution ever really considered the necessity of enlightening its pupils on such delicate matters. In other words, sex was a devil and a bugaboo to be ignored, only left to be whispered about by those seeking to complete their knowledge of it. To adults it was, and still is, a most delightful source of gossip, and, if it ever got out of hand, slander and disgrace.

The pre-20th century mind reflected these values. Literature and other means of communication usually handled sex with kid gloves, often finding it difficult indeed to call a spade a spade. We thus have, as we

turn the page leading to this golden age of progress, a social scene relatively undisturbed by tensions or problems of a sexual nature. Ignorance of the facts of the matter was quite in accordance with the life of a period which didn't demand edification on such touchy topics. Even without reference to sociological data, one can easily realize that our society has been in rapid transition, with adjustments needing to be effected in order that some sort of balance and peace of mind can be maintained. Education has very seldom set the pace in conditioning the manners and morals of the environment in which it finds itself. Very often it becomes hidebound, adhering closely to dogmas and details appropriate to some other day and age. Let us refer now to the matter of sex directly.

As has been mentioned earlier, sex has never been taught before as part of any school curriculum. Educators of today are finally beginning to grasp the importance of such training for our society. Sex is all about us; whatever we read, wherever we look, whoever we speak to, sex is there, not lurking off in a corner either, but broadcast openly and often proudly. The mysteries of anatomy and physiology are no longer the subject of the medical student only; a display of the "body beautiful" is readily available in magazines of every size and description. A semitragic experience is the occa-

sional outcome of this half-knowledge of vital issues; exploration into uncharted seas of sex has resulted in moral shipwreck for many a deluded youngster. Any number of case histories of Molly Z., Susie Q., and Harry T., have been cited in popular literature by way of illustration of this point.

I think we are all agreed—and I am as tired of this hackneyed expression as you are—that sex is here to stay. And what can't be cured, must be endured. The burden rests on the shoulders of the intelligent members of our society to see that proper methods of teaching the occult practice of sex be enforced, in order that our nation be prepared for its role of responsibility and leadership in the world of tomorrow.

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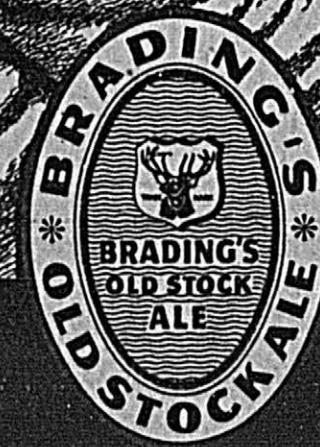
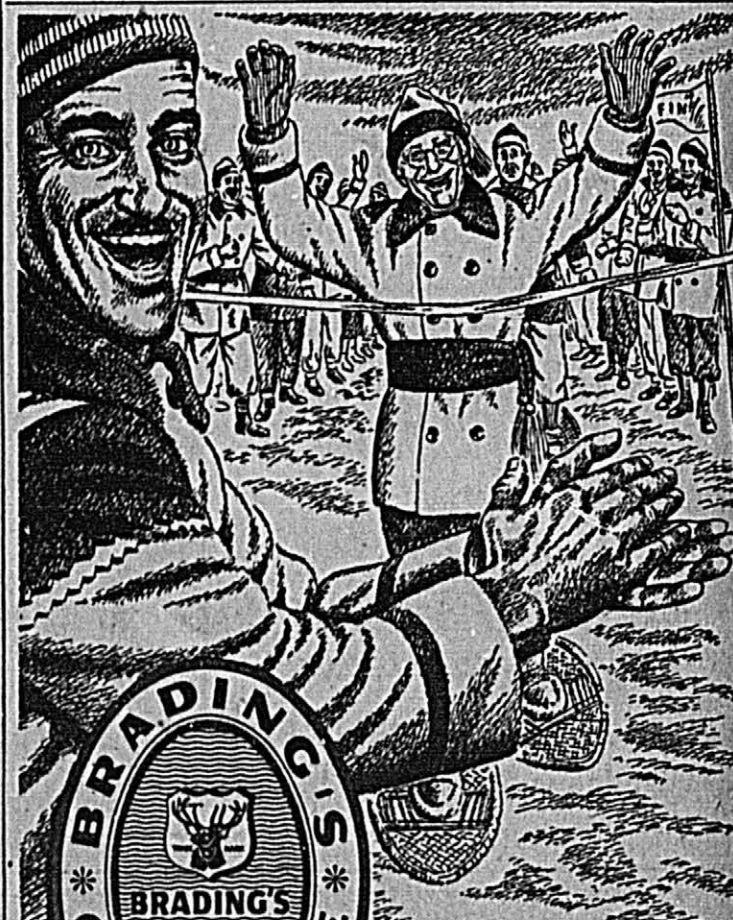
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Gov't Will Look Into Exclusion

(Special to The Daily)

Ottawa, Ont.—The Department of External Affairs yesterday promised to look into the matter of the temporary exclusion of Denis Lazure from the United States.

In a meeting yesterday of Dana Wilgress, Under Secretary of State for external affairs, with Basil and Sutherland, NFCUS executives, the case of Denis Lazure was discussed and Wilgress promised to look into the matter. It would have to be considered as an individual case, it was pointed out, and be handled through diplomatic channels since the Canadian Government has no grounds to object to any immigration policy of a sovereign country.

Wilgress was presented with the facts of the case in a brief to

Scholarship Action Postponed Drew Favours Student Aid

NFCUS by the Students' Executive Council of McGill.

Ottawa, Ont.—(Special to the Daily)—Government action on the Massey Commission Scholarship recommendations has been postponed indefinitely.

At a meeting of the NFCUS executive with Prime Minister Friday, Mr. St. Laurent said that federal aid to student would not be considered at present. The meeting with the Prime Minister was part of the program of NFCUS to bring about federal scholarships, bursaries, and loans for students throughout Canada.

"Taxes at present are high enough," said the Prime Minister, and the people of Canada want them lowered. Much has already been done about the Massey Commission; but with the present tax

Parliament to Sit Tonight

The last Model Parliament of the year will take place tonight at 8 p.m. in the Union Ballroom.

The government will be formed by the CCF Club, which will present a bill concerning the nationalization of the Canadian steel industry. The official opposition will be the Liberal Club.

Mr. J. S. Noseworthy, CCF Member of Parliament for South York, Ontario, will be the guest speaker for the government. He has been in active politics since 1940, and was elected to Parliament in 1942.

The Speaker of the House will be Professor J. R. Mallory, of the Department of Political Science.

The steering committee announced that it has not recognized the

TEACHERS' SALARIES

Nearly 15 per cent of Canada's Scottish Nationalist Party, but that teachers receive less than \$1,000 an invitation has been issued for salary per annum, and only about the members of this party to fill 5 per cent received \$3,000 or more, the Independent benches.

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WINTER CARNIVAL
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DRIVE TO VANCOUVER

Tilden Drive Yourself is sending a large number of cars from Oshawa to Vancouver before the end of April. If you are an experienced driver over 20 years old, and would like to drive one of these cars to Vancouver for us, please write for an interview, enclosing your name, address, phone number and age.

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Essence—Page 2

In the following—"If you have a loaf, sell half of it and buy flowers." The old railroad worker in "Mrs. Miniver" had discovered the same secret when he said, "There'll always be roses." Many centuries ago the old classical writer reminded his readers that man is a heavenly as well as an earthly plant. The Book of Books tells us that man does not live by bread alone.

One of the great joys of a good teacher's life is to lead the youngsters to a knowledge and appreciation of the great minds in art, music and literature. The appreciation lesson needs much sense, sensibility and restraint; but it can bring rich satisfaction to teacher and taught. Alas, it must be said that we cannot give what we haven't got. Part of the problem is that we ourselves are not as completely educated as we might be in these three fields. Happily, a well-selected collection of books, records and picture reproductions can cover a multitude of disabilities—and expert advice is available in the selection.

In this matter of artistic growth and training and discipline of the emotions, we would do well to bear in mind the emphasis laid by Plato on the influence of the surroundings and the educational atmosphere. He insists on the educational power of indirect influence. All life, experience and environment are at work educating or mis-educating. It is not the school alone that affects the growth and ideas of youth. Society itself is educative, positively or negatively.

The Main Effect

Professor W. E. Hocking of Harvard is of the opinion that the main defect of education today is that so many of our youngsters have never been searchingly exposed to what is noble, generous and faith-provoking. The best in art can play a great part in this enrichment of youthful personality. Dr. C. Delisle Burns once told a Scottish audience that contemplation of a great work of art "cleans the mind." The same thought was expressed in another way by a medical man in South Africa (Dr. E. G. Drury) in a lecture to doctors, nurses and teachers. He said that "music purges the mind of its baser preoccupations." For the future of our children, the same thought is even more encouraging in its positive or preventive form. If we enrich the child's experience from early youth with all the best works of the artists of past ages in art, music and literature, what a debt that child will owe to his schooling and to his teachers. Creative and appreciative work in the classroom can both contribute very fruitfully to the achievement of this important educational aim. Education then should introduce the growing learner to the ideal of beauty as well as to truth.

But in addition to beauty and truth there is a third value which the Greek thinkers considered to be of supreme importance. Plato, in the Laws, describes the primary object of education as the making of good men—education in human excellence, since nothing is so vital to a nation as the quality of its citizens. "We must seek out"

says Plato in a notable passage in the REPUBLIC "those craftsmen whose instinct guides them to whatsoever is lovely and gracious: so that our young men, dwelling in a wholesome climate, may drink in good from every quarter, whence like a breeze bearing health from happy regions, some influence from noble works constantly falls upon eye and ear from childhood upward, and imperceptibly draws them into sympathy and harmony with the beauty of reason whose impress they take."

Not in Their Effect

A modern writer, Charles Morgan ("Reflections in a Mirror"), reminds us that "Art is greater even than the greatest of its works: the spirit of Man greater than all human manifestations of it; the truth than its aspects. . . . The value of the work of art and of the man—and, above all, of our love for them—lies not in their effect upon us but in that which gives universality to their uniqueness."

The undefeated and the undefeatable spirit of man through all ages has hungered and thirsted after righteousness. Judea and Greece have testified to this in their immortal writings about man. May I commend to my fellow Christians the continued study of the writing of the great Hebrew prophets—a very fertile field of study for all of us who are engaged in the teaching of youth. Note how the emphasis shifts steadily from the keynote of fear to the keynote of love. Micah dramatically represents the Deity as revolting from the efforts of humans to appease a God of terror. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." The great writers of Judea have made a most notable contribution to human education, and Hebrew literature is one of the great sources of our modern western civilization. The Hebrews, like the Scots, have ever linked education with religion in their thinking and in their practice. It is impressive to note how many of our leading contemporary thinkers emphasize the importance of a religious foundation for our philosophy of education.

The Christian View

For students and teachers seeking source material on the Christian view of education, and on the personal traits and civic qualities that go to the building of a good society, the following passages are commended:

Philippians 4, 8; I Corinthians, Ch. 13; Galatians V, 22, 23; St. John's Gospel Ch. 1, vs. 4 and 17; and the Beatitudes (St. Matthew, Ch. 5, vs. 3 to 16).

Those are the society-making qualities, without which no true or lasting community life can be built. The late Lord Stamp was surely right in insisting on the need of religious idealism as an indispensable condition of the building of a true democracy.

John Hughes, Chairman, Department of Education, February 4th, 1953.

Curricula—Page 3

Obviously religion and nationalism are not succeeding in what they say they are attempting.

Why?

TWO ANSWERS

There are two possible answers. Their methods are not efficient, or they aren't practicing what they preach.

Where else can people learn this desired end? It is obvious that if they don't, then they will be exterminated en masse.

This failure of religion and the weakness of nationalism all place the responsibility right on the shoulders of our educational system. Unfortunately, a very poor tailor built the jacket for these round-shoulders. The padding is weak, skimpy and most often in the wrong places.

The vast majority of people do not get a university education. Even a good percentage of those attending don't get a university education. This elimination puts an even heavier burden on the high schools. But they are doing nothing, or at the very most very little.

ELEMENTARY LEVEL

Psychology, philosophy and sociology as we know it in college is too advanced for the high school student. Something on their intellectual level must be provided.

Elementary human relations, emphasis on similarities, the stupidity of prejudice, all can be studied by the high schoolers with a lasting effect. Competition should be reduced and co-operation stressed. Perhaps then some good will result. University students are the future leaders. If they lead

in the right direction their followers will feel the benefit effects of their leadership.

The one question which will remain unanswered for a while is "Are we too late?"

If we delay much longer, there will be no doubt remaining.

Sports Menu

INTRAMURAL SPORTS

Games Today

Ice Hockey

Postponed game.

6:45 p.m., Meds vs Arch.

Basketball

Semi-finals

6:00 p.m., Med 3 vs Dawson Eng.

Games Tuesday

Basketball: Finals

6:00 p.m., Winner of Med 3 and Dawson vs Combines.

SQUASH TOURNAMENT

The second Intramural Squash Tournament will be held Tuesday, Feb. 17th at 5:30 p.m. This Tournament will be held in conjunction with the McGill Championships but members of the Intercollegiate team are not eligible to score points for their faculty. Entries must be turned in not later than Monday noon to the Intramural Office, Feb. 16th.

Floor Hockey Semi-finals

Wednesday, Feb. 18th.
7:15 p.m., Chapeaus vs Rock-heads.

8:00 p.m., Eggbeaters vs T Squares

NOMINATIONS

Nominations are hereby called for the Debating Union Society:

President
Men's Vice-President
Women's Vice-President
Corresponding Secretary
Recording Secretary
Junior Treasurer.

Nominations for all offices must be signed by at least ten members of the Students' Society. All nominations must be in writing, signed by the nominees, and in the hands of the Secretary of the Students' Society, McGill Union, by 4:00 P.M., Thursday, February 19th, 1953.

No nomination will be accepted after the time specified above.

The above offices to take effect as of July 1, 1953. Voting will be by Secret Ballot following a Meeting to be held in the Union Ballroom at 1:00 p.m. on Monday, March 2, 1953.

R. A. Shackell,
Secretary, Students' Society.

NOMINATIONS

Nominations for the following offices are hereby called for:

President of the Students' Society

Nominations for President must be signed by at least 100 members of the Students' Society. There should be two or more nominations.

President of the McGill Union.
Vice-President of the McGill Union.
Secretary of the McGill Union.

Nominations for the above McGill Union offices must be signed by at least 25 MALE members of the McGill Union.

Graduate Student member of the McGill Union House Committee.

The graduate student member shall be elected at a general election by the members of the Graduates' Students' Society. He shall be nominated by at least 20 graduate students. Those graduate students who nominate and vote must be members of the McGill Union.

Chairman of the Students' Athletics Council (Athletics Representative).

Nominations for Chairman of the S.A.C. must be signed by at least 50 MALE members of the Students' Society. Each nominee for this position must have been a member of either the Intercollegiate Athletics Council or the Students' Intramural Recreational Council.

"No undergraduate shall sign more than one nomination sheet for any one office." This rule is applicable to the Executive of the McGill Union only.

All nominations must be in writing, signed by the nominees, and in the hands of the Secretary of the Students' Society, McGill Union by 4 p.m., Thursday, February 19th, 1953. No nomination will be accepted after the time specified above.

Women students should sign nominations for President of the Students' Society only.

THE ABOVE OFFICES TO TAKE EFFECT AS OF JULY 1, 1953

Elections will be held on Wednesday, March 4th, 1953

R. A. SHACKELL,
Secretary-Treasurer.